

A R O D.

Discover'd, found, & set forth

T O

Whip the Idolaters till they leave off
their Idolatry, which yet remains in the Rulers of *England*,
their Ministers, and the people, who follow their wayes.)

Which doth consist in the Houses of High Places, falsely
called Churches, the two Universities *Cambridge* and *Oxford*,
(and their Ministers, which are made by man, and not of
God) and their Ministers maintenance (not the Ministers of
Christ) which is portions of Lands, Tythes, Offerings, Obla-
tions, Obventions, and great Houses for a certain dwelling
place on the earth, and Forms of Orders, all which is the fruit
of Idolatry, and the abomination of the Heathen.

And likewise here is described the true Magistrate and
his Work; and the way (for he who is not) to become such a
one; and likewise the way for all people to come out of their
Idolatry, to worship the true God in spirit and in truth.

Unto which is prefixed the Epistle of the Apostle *Paul* to the
LAODICEANS.

Reward her as she hath rewarded you, and double unto her double according to her
works. *Rev. 18. 6, 7, 8, 9.*

The Commandment is a Lamp, and the Law is light, and reproofs of Instruction are
the way of Life. *Prov. 6. 23.*

The Rod and Reproof gives wisdom: let the righteous smite me, and it shall be a
kindness; let him reprove me, it shall be an excellent Oyl. When the righteous are
in Authority the people rejoice; but when the wicked bear rule, the people mourn.
Psal. 141. 5. Prov. 29. 2, 5.

Written by me HENRY CLARK.

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near Aldersgate, 1659.

(2)

The Epistle of PAUL to the Laodiceans.

- P**AUL an Apostle, not of man, not by man, but by Jesus Christ:
 2 To the Brethren which are at LAODICEA, Grace and peace be with
 you from God the Father, and the Lord Jesus Christ.
 3 I thank my God in all my Prayers, that you remain steadfast in him, and in
 all his works: waiting upon his Promises to the day of judgment.
 4 And be not seduced by some unprofitable talkers, who go about to cause you to
 fall from the Gospel which was preached unto you by me.
 5 Obstacles they, that were instructed by me, might serve to the praise of the Go-
 spel of truth, and become diligent in good works of eternal life.
 6 And henceforth are my bonds manifest, which I suffer for Christs sake,
 7 Whereof I rejoice in heart, and account it eternal salvation.
 8 Thus such is done through your prayers, by the working of the holy Spirit,
 whether by life or death.
 9 For I have a will and a joy to die in Christ, who will through the same mercy
 give you to have the same love, and to be of one mind.
 10 Therefore beloved brethren, as you have heard in my presence, that keep,
 and finish in the fear of God, so shall you have eternal life: for God will work in,
 and perfect in you without delay.
 11 O ye beloved, rejoice in the Lord, and take heed of them that are desirous
 after filthy lucre.
 12 Let your prayers be manifest unto God, and remain firm in the knowledge of
 Christ.
 13 And do that which is meet, convenient, just, and reasonable: and what you
 have heard and received, that keep in your hearts: so shall you have praise.
 14 The Grace of God, and our Lord Jesus Christ, be with your spirits, Amen.
 Cause this Epistle to be read unto the Ephesians, and read you that
 which is written unto the Colossians, Read Col. 4. 16.

This Epistle of Paul to the Laodiceans was found in the oldest Bible
 that was Printed at Worms,

IN a translation of the New-Testament into both Latine and English,
 each correspondent one to another, after the vulgar Text, commonly cal-
 led St. Ieroms, faithfully translated by Iohn Hollybush, 1538. and Printed in
 Southwark by Iohn Newson, and set forth by the Kings licence, I find in the
 sixth Chapter of Luke it is thus in the Margent after the fifth and sixth verses,
 after these words, The Son of man is Lord also of the Sabbath, viz. in one of the
 Greek Copies this followeth, Jesus seeing a certain man working on the Sabbath-
 day, said unto him, O man, if thou dost know indeed what thou dost, thou wilt hap-
 pen to be accused, and a transgressor of the Law.

A Rod discovered, found, and set forth, &c.

When man hath forsaken the Counsel of the Lord, and turned from the onely true God his Maker, then he runs into the transgression of the pure and righteous Law of God, and takes counsel of man, and sets himself to set against the Lord, and his anointed; and in his imagination he sets up other gods for to worship and serve; and this hath been the practise of the Kings and Rulers of the earth (and their Priests) who have been the onely instruments together, and the very Ring-Leaders of the people from the onely true God and his worship, to fall down and worship the gods that they in their imagination have set up, which is Idolatry.

So likewise the Kings and Rulers of the earth have done, and do now in these dayes, for the worshipping and service of their false gods, and in pretence of worshipping the true God, have those things in imitation which the onely true God did do, and required to be done for his worship and service: but all those things which they in their imaginations did do in imitation of God, was their sin, for which the wrath of God was kindled up against them, to cut them off, and to destroy them. And now I will instance some particular things that the onely true God did do, and required to be done for his worship and service; and afterwards shew how the Kings and Rulers of the earth have devised in their hearts to do the like for the worship of their false gods which was of their own setting up, and a grievous sin they did commit in so doing.

And the Lord spake unto Moses, saying, Speak unto the children of Israel that they bring me an Offering, and ye shall take my Offering of every man thus; *Exod. 25. 1.* every man shall willingly with his heart: they were to take the offering of him that gave it willingly with his heart, and with that willing offering that came from the heart, they were to make the Lord God a Sanctuary, that he might dwell amongst them: *Exod. 25. 8.* And the Lord said unto Moses, According to all that I shew thee, after the pattern of the Tabernacle, and the pattern of all the Instruments thereof, even so shall ye make it: and ye shall make the Ark of Shittim Wood; and God shewed unto Moses the pattern of the Tabernacle, how it should be built, and of what it should be made of, and all things belonging to it: And when Moses went about to make the Tabernacle, he was admonished of God how to do it: for said the Lord, See that thou make all things according to the pattern I shew thee in the Mount: and verily Moses was faithful in all his House as a Servant, and did see that all things were done as the Lord commanded: And according to all that the Lord commanded Moses, so the children of Israel made all the work, and Moses did look upon all the work, and behold, they had done it as the Lord had commanded, even so had they done it, and Moses blessed them: and the Lord spake unto Moses, saying, On the first day of the first Month thou shalt set up the Tabernacle of the Testimony.

[Congregation] and Moses reared up the Tabernacle, according as all that the Lord God commanded him to do, so did he. And it came to pass in the first month in the second year, on the first day of the month, that the Tabernacle was reared up; and all things belonging to the service of the Tabernacle was brought and put inside, and set up in it: So Moses finished the work, and God said, I will sanctify the Tabernacle of the Congregation, and there will I meet with the children of Israel, and the Tabernacle shall be sanctified by my glory: and the glory of the Lord filled the Tabernacle.

Read Exodus
40. chap.

Exod. 28. 1.
& 29. 44.

And God said unto Moses, I will sanctify also both Aaron and his sons to minister unto me in the Priests office: And the Lord said unto Moses, Take unto thee Aaron thy Brother, and his sons with him from among the children of Israel, that he may minister unto me in the Priests office, even Aaron, Nadab and Abihu, Eleazar, and Ithamar, Aarons sons, and thou shalt make holy Garments for Aaron thy Brothers, for glory and for beauty: And the Lord spake unto Moses, saying, Take Aaron, and his sons with him, and the Garments; and the anointing oyl, and a Bullock for a sin-offering, and two Rams; and a bakes of unleavened Bread, and gather thou all the Congregation together unto the door of the Tabernacle of the Congregation; and Moses did as the Lord commanded, and the Assembly were gathered together unto the door of the Tabernacle of the Congregation, and Moses said unto the Congregation, This is the thing which the Lord commanded to be done: and Moses brought Aaron and his Sons, and washed them with water, and he put upon Aaron the Coat, and girded him with the Girdle, and clothed him with the Robe, and put the Ephod upon him, and girded him with the curious Girdle of the Ephod, and bound it unto him therewith; and he put the Breast-plate upon him also he put into the Breast-plate of Judgement the Vrim and the Thummim, and he put the Mytre upon his head, and upon the Mytre he put also the golden Plate, the Holy Crown, as the Lord commanded Moses; and Moses took the Anointing Oyl, and he poured of the anointing Oyl upon Aarons head, and anointed him to sanctify him. And Moses brought Aarons sons, and put Coats upon them, and girded them with Girdles, and put Bonnets upon them, as the Lord commanded; and Moses took of the Anointing Oyl, and of the blood which was upon the Altar, and sprinkled it upon Aaron, and upon his Garments, and upon his Sons, and upon his Sons Garments with him, and sanctified Aaron and his Garments, and his Sons, and his Sons Garments with him: And thus Aaron and his Sons were sanctified for to

Lev. 8. chap.

Exod. 28. 30.

Lev. 9. chap.

Heb. 7. 27. &
9. 6, 7.
Numb. 3. chap.

Minister to the Lord in the Priests office, in the Tabernacle before the Altar, for the accomplishing of the service of God, to offer up unto the Lord sacrifices for himself, and then for the errors of the People. And the Lord spake unto Moses, saying, Bring the Tribe of Levi near, and present them before Aaron the Priest, that they may minister unto him, and they shall keep his charge, and the charge of the whole Congregation, before the Tabernacle of the Congregation, so do the service of the Tabernacle; and they shall keep all the Instruments of the Tabernacle of the Congregation, and the charge of the children of Israel to do the service of the Tabernacle. And the Lord spake unto Moses, saying, Take the Levites from among the children of Israel, and cleanse them, and thus shalt thou do unto them to cleanse them, Thou shalt sprinkle the water of purifying upon them, and let them shave all their flesh, and let them wash their cloaths, and so make themselves.

themselves clean: then let them take a young Bullock for a Meat-Offering, and another for a Sin-Offering: and thou shalt bring the Levites before the Tabernacle of the Congregation: and thou shalt gather the whole Assembly of the children of Israel together, and thou shalt bring the Levites before the Lord, for an Offering before the Lord: and the children of Israel shall put their hands upon the Levites, and Aaron shall offer the Levites before the Lord for an Offering of the children of Israel, that they may execute the service of the Lord: and the Levites shall lay their hands upon the heads of the Bullocks, and thou shalt offer one for a sin-Offering, and the other for a burnt-Offering unto the Lord, to make an atonement for the Levites: Thus shalt thou separate the Levites from among the children of Israel, and the Levites shall be mine: and after that shall the Levites go in to do the service of the Tabernacle of the Congregation: And Moses and Aaron, And all the Congregation of the children of Israel did to the Levites according to all that the Lord commanded: But take notice a little, that the Levites were not to go to wait upon the service of the Tabernacle of the Congregation, till that they were twenty five years of age and upward, and when they came to be of the age of fifty years, they were to cease waiting upon the service thereof, and to serve no more; for the Lord spake unto Moses, saying, *This is that belongeth unto the Levites; From twenty and five years old and upward, they shall go in to wait upon the service of the Tabernacle of the Congregation: and from the age of fifty years they shall cease waiting upon the service thereof, and shall serve no more.*

Numb. 8: 23;
24, 25, 26 ver.

Forasmuch as ye see God did require a Tabernacle, an Ark, and an Altar, and all things belonging thereto, to be made for himself to dwell in, or amongst the children of Israel, wherein he would meet them in their worship and service due unto him: and so likewise you may see how he set apart, consecrated and ordained Aaron and his sons, and the Levites to minister in the Priests Office, and to do the service of the Tabernacle of the Congregation: so likewise God provided Maintenance for them who waited continually upon this service himself: therefore said Moses, *At that time the Lord separated the Tribe of Levi to bear the Ark of the Covenant of the Lord, and to stand before the Lord to minister unto him, and to bless in his Name: Wherefore Levi hath no part nor inheritance with his Brethren:* Therefore this shall be the Priests due from the people, from them that offer a sacrifice, whether it be Ox or Sheep, they shall give unto the Priests the shoulder, the two Cheeks, and the Maw, and the first fruit also of thy Corn, of thy Wine, and of thy Oyl, and the first of the fleece of thy sheep shalt thou give him, and also the tythes of Land, whether of the seed of the Land, or the fruit of the Tree, it is the Lords; and the Tythe of the Herd, or of the Flock even of whatsoever passeth under the Rod, the Tenth thereof shall be holy unto the Lord; for said the Lord unto the children of Israel, viz. the eleven Tribes, *Thou shalt truly tithe all the increase of thy seed that the field bringeth forth year by year, and yet shall bring all the tythes into the Store-house, that there may be meat in my House for the Levite, because he hath no part nor inheritance with thee in the Land whether thou goest to possess:* And the Lord spake unto Aaron, and said, Behold, I have given the children of Levi all the tenth in Israel for an Inheritance for their service which they serve, even the service of the Tabernacle of the Congregation: And God gave the sons of Levi who recei-

Deut. 10. 8, 9;
18: 34.

Lev. 27: 30, 31;
31.

Mal. 3: 10.

Numb. 18, 21;
23, 24.

ved.

Feb. 7. 3.

Read Deut.

12. chap. to the

10. vers.

ved the Office of the Priethood, a Commandment to take tythes of their Brethren, because they had no part nor Inheritance with them: Now these tythes and first fruits were not required to be paid in the land of Egypt, nor yet in the Wilderness, as they went toward the Land of Canaan: were they to pay any tythes or first fruits, nor in any other land, but when ye go over Jordan, & dwell in the land which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that you dwell in safety, then was tythes to be paid, and then was the first fruits and tythes to be brought in, and no where else: for said Moses, Then shall there be a place which the Lord your God shall choose to cause his Name to dwell there, thither shall ye bring all that I command you, your Burnt-Offerings, and your Sacrifices, and your tythes, and the heave-Offering of your hand, and all your choice vows which ye have vowed before the Lord, & ye shall rejoice before the Lord your God, ye, and your Sons, and your Daughters, and your Men-servants, and your Maid-servants, and the Levite that is within your Gates, forasmuch as he hath no part nor Inheritance with you. So that it is very plain, first, That tythes and first fruits were to be paid in no land but in the land of Canaan, when that the children of Israel had the possession of it. Secondly, Tythes and first fruits were to be paid by the eleven Tribes in the Land of Canaan to the sons of Levi, who had a Law to take tythes and first fruits of their Brethren when they had rest round about from all their enemies, & dwelt safely in the same land of Canaan. Thirdly, The first fruits and tythes were to be paid of the fruit or increase that the eleven Tribes had of the land of Canaan, and of no other land: for it is written, When ye go over Jordan, and dwell in the Land which the Lord your God giveth you to inherit, so that ye dwell in safety, then there shall be a place which the Lord your God shall choose for to cause his Name to dwell there, and thither shall you bring your tythes.

1 Sam. 4. 5, 6, 7
chap.

When the children of Israel had got possession of the land of Canaan, it was a long time before they had rest, by reason of their often rebellion and turning aside from the Lord, so that the Ark of the Covenant of the Lord was often removed, and carried from place to place, besides it once fell into the hands of the Philistines, who carried it to Ashdod, & they set it up in Dagon's House by Dagon their god, and after that they saw the hand of God against them for keeping it, then they sent it to Gath, and the Lord smote the men of the City both great & small with a very great destruction, and they had Envoys in their secret parts; and then they sent away the Ark to Ekron, and the Ekronites they cried out, & said, They have brought about the Ark of the God of Israel to slay us and our people: and then the Ark was carried into the Philistines Country for seven months, and then it was sent in a new Cart to Bethshemesh, & the men of Bethshemesh sent Messengers to the Inhabitants of Kirjathiarim to come down and fetch up the Ark to them; and the men of Kirjathiarim fetcht up the Ark of the Lord, and set it in the House of Abinadab in the Hill, and there it abode twenty years; and after that time when David was King over Israel, and that he had beaten the Philistines from Gaba until he came to Gazer, then David gathered together all the chosen men of Israel, and David said unto all the Congregation of Israel, If it seem good unto you, and that is the will of the Lord our God, let us send a-broad unto our Brethren every where that are left in the Land of Israel, and with

2 Sam. 1. 6, 7
chap.

them

them also to the Priests and the Levites which are in their Cities and Suburbs, that they may gather themselves unto us : And said he, Let us bring again the Ark of our God to us for we inquired not as it is in the dayes of Saul : And all the Congregation said that they would do so, for the thing was right in all the eyes of the people. I Chron. 13. 1. 2. 3. 4. 5. 6. 7.

So David gathered together all Israel from Shihor of Egypt, even unto the entering of Hamath, to bring the Ark of God from Kiriaethiaraim : And David and all Israel went up, and they carried the Ark of God in a new Cart out of the house of Abinadab, and Uzzah put forth his hand to take hold of the Ark of God : and the anger of the Lord was kindled against Uzzah, and God smote him there for his error, and there he died by the Ark of Gods : and David was displeased because the Lord had made a breach upon Uzzah : and David was afraid of the Lord that day, and said, How shall the Ark of the Lord come to me? So David carried the Ark aside into the House of Obed Edom the Gittite, and there it continued thre Moneths, and it was told David the King, saying, the Lord hath blessed the House of Obed Edom, and all that pertain unto him, because of the Ark of God. So David went and brought up the Ark of God from the House of Obed Edom, into the City of David (which is Zion) with gladness, (and David made him House in the City of David, which is Zion, and he prepared a place for the Ark of God, and pitched for it a Tent) so they brought the Ark of God, and set it in the midst of the Tents (or the Tabernacle) that David had pitched for it. Now it came to passe, as David sat in his house, that David said to Nathan the Prophet, Lo, I dwell in an house of Cedars, but the Ark of the Covenant of the Lord remaineth under curtains; and the Lord had given David rest round about from all his Enemies : and Nathan said to the King, Go, and do all that is in thy heart, for the Lord is with thee; now it was in the heart of David to build an House of Rest for the Ark of the Covenant of the Lord, and David had made ready stuff for the building of it. But the word of the Lord came to Nathan the Prophet, saying, Go and tell David my servant, thus saith the Lord, Thou shalt not build me an House to dwell in, for I have not dwelt in an House since the day that I brought up Israel unto this day, but have gone from Tent to Tent, and from one Tabernacle to another. and the Lord said unto David, when thy dayes be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his Kingdom, and he shall build an house for my Name. Now when Davids dayes and his work was both near finished, David assembled all the Princes of Israel, and the Princes of the Tribes, and the Captains of thousands, and the Captains of hundreds, and the Stewards, and Officers, and the mighty men, and all the valiant men unto Jerusalem : then David the King stood up upon his feet, and said, Hear me my Brethren and my People, As for me, I had in my heart to build an house of rest for the Ark of the Covenant of the Lord, and for the footstool of our God, and I had made ready for the building : but God said unto me, Thou shalt not build an House for my Name, Because thou hast been a man of War, and hast shed much blood. Now said David to all the people, The Lord hath given me many sons, and out of all my sons the Lord hath chosen Solomon my Son to sit upon this Throne of the Kingdom of the Lord over Israel : and the Lord (said David) said unto me, Solomon thy son, he shall build me my House and my Courts : for I have chosen him to be my son, and I will be his a Father, and he shall be my son. And David called

1 Chron. 15. 1.

2 Chron. 1. 16. 1.

2 Chron. 1. 2. 3.

Read 1 Chron.

28. 29. chap.

2 Sam. 7. chap.

for Solomon his son, and David said to Solomon, My son, as for me, it was in my mind to build an House unto the Name of the Lord my God; but the Word of the Lord came to me, saying, thou hast shed blood abundantly, and hast made great wars, thou shalt not build an House unto my Name, because thou hast shed much blood upon the earth in my sight; behold, a son shall be born unto thee, his Name shall be Solomon, and he shall be a man of rest, and I will give him rest from all his Enemies round about, and I will give peace and quietness all his dayes unto Israel; and Solomon he shall build an House for my Name, and he shall be my Son, and I will be his Father, and I will establish the Throne of his Kingdom over Israel for ever. And David said, Thou Solomon my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind, for the Lord hath chosen thee to build an house for the Sanctuary, be strong and do it, and the Lord be with thee, and prosper thou, and build the House of the Lord thy God, as he hath said of thee, onely the Lord give thee wisdom and understanding; and David gave unto Solomon his son the pattern of the Porch, and of the Houses thereof, and of the Treasures thereof; and of the upper Chambers thereof, and of the inward Parlors, and the place of the Mercy-Seat, and the pattern of the Courts of the House of the Lord, and of all the Chambers round about, and of all the Treasuries of the House, and of the Treasuries for the dedicate things; and also for the courses of the Priests, and the Levites, and for all the work of the service of the House of the Lord; all that which David had given him by the Spirit, shewed he unto Solomon; for said David to Solomon, the Lord made me understand in writing by his hand upon me, even all the works of this Pattern: and when David died, Solomon his son reigned in his stead; and when Solomon the son of David was strengthened in his Kingdom, and found that the Lord his God was with him, and magnified him exceedingly, then Solomon spake unto all Israel, to the Captains of thousands, and of hundreds, and to the Judges, and to every Governor in all Israel, and the chief of the Fathers; so Solomon, and all the Congregation with him, went up to the High Place that is at Gibeon, for there was the Tabernacle of the Congregation of God, which Moses the servant of the Lord had made in the Wilderness; but the Ark of God had David brought up from Kirjathaim, to the place which David had prepared for it: for he had pitched a Tent for it at Jerusalem: now in the night did God appear to Solomon in Gibeon, and the Lord said, Ask what I shall give thee; and Solomon said, And now O Lord my God, thou hast made thy servant King instead of David my Father, and I am but a child, and I know not how to go out or come in, and thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude, give therefore thy servant an understanding heart to judge thy people, that I may discover between good and bad: And this speech of Solomon pleased the Lord, and the Lord said unto him, Because thou hast asked this thing, and hast not asked for thy self neither long life, nor riches, nor the life of thy Enemies, but hast asked for thy self understanding to discern judgement: Behold I have done according to thy word: so, I have given unto thee a wise and an understanding heart. Then Solomon came from before the Tabernacle of the Congregation that was at Gibeon, to Jerusalem and reigned over Israel, and Solomon said, Now the Lord my God hath given me rest

2 Chron. 28. ch.

2 Chron. I.

1 Kings 3. chap.
ch. 5. chap.

on every side, so that there is neither adversarie nor evil occurrent: Behold I purpose to build an House unto the Name of the Lord my God, as the Lord spake unto David my Father, saying, Thy son whom I will set upon thy Throne in thy room, he shall build an House unto my Name; Then Solomon began to build the House of the Lord at Jerusalem, in Mount Moriah, where the Lord appointed unto David his father, and that was the place that God did choose to cause his Name to dwell, and thither was the people to bring their Tythes and first fruits, their Burnt-offerings and their sacrifices: And Solomon began to build the House of the Lord at Jerusalem in the second year of the second Month, in the fourth year of his reign, and when the house was finished throughout all the parts thereof, according to all the fashion of it, then Solomon brought in all the things that David his father had dedicated, viz. the Gold, the Silver, and all the Instruments put he among the Treasuries of the House of God, and then Solomon assembled the Elders of Israel, and all the Heads of the Tribes, and the chief of the Fathers of the children of Israel unto Jerusalem, to bring up the Ark of the Covenant of the Lord out of the City of David, which is Zion: and all the Elders of Israel came and the Levites took up the Ark, and they brought up the Ark and the Tabernacle of the Congregation, and all the holy Vessels that were in the Tabernacle, these did the Priests and the Levites bring up: And the Priests brought in the Ark of the Covenant of the Lord unto his place, to the Oracle of the House, into the most holy place, even under the Wings of the Cherubius, and Solomon said unto the Lord, I have built an house of habitation for thee, and a place for thy dwelling for ever: And blessed be the Lord God of Israel, who hath with his hand fulfilled that which he spake with his mouth to my Father David, saying, Since that day that I brought my people out of the Land of Egypt, I chose no City among all the Tribes of Israel to build an House in, that my Name might be there, neither chose I any man to be a Ruler over my people Israel, but I have chosen David to be over my people Israel; and said Solomon, The Lord hath performed the word that he hath spoken, for I am risen up in the room of David my Father, and am set on the Throne of Israel, as the LORD promised to David my Father, and I have built the HOUSE for the Name of the LORD GOD of Israel; and the Lord God said, I have chosen Jerusalem that my Name may be there: and the Lord appeared unto Solomon by night, and said unto him, I have heard thy prayer, and I have chosen this place to my self for an house of sacrifice, for now have I chosen and sanctified this house, that my Name may be there for ever, and mine eyes and my heart shall be there perpetually and my ears shall attend unto the prayers that are made in this place: and as for thee (said the Lord God to Solomon) if thou wilt walk before me as David thy Father walked, and do according to all that I have commanded thee, and shalt observe my Statutes and my Judgements, then will I establish the Throne of thy Kingdome, according as I covenanted with David thy Father, saying, There shall not fail thee a man to be a Ruler in Israel; but if ye turn away and forsake my Statutes and my Commandments which I have set before you, and shall go and serve other gods, and worship them, then will I pluck them up by the roots out of my land which I have given them; and this House which I have sanctified for my

Dem. 12. 10.

11. 2.

2 Chron. 3. 1. 2.

1 Chron. 29. 1.

23, 4, 5.

2 Sam. 5. 7.

1 Chron. 11. 4.

5, 6, 7, 8.

2 Chron. 33. 7.

Psal. 132. 13.

2 Chron. 7. 12.

15, 16, 17, 18,

19, 20, 21, 22.

Deut. 12. 10, 11. Name will I cast out of my sight. Therefore take notice:

First, God told the children of Israel when they were in the Wilderness, That when they came into the Land, which he would give them to possess, and that when he had given them rest from all their Enemies round about, then there should be a place which he would chuse to cause his Name to dwell in.

Secondly, That in the Land of Canaan, Jerusalem was the place that God chose from among all the Tribes of Israel, that his Name might be there.

Thirdly, That at Jerusalem, Solomon built in Mount Moriah, a House (called a Temple) unto the Name of the Lord, and for his Worship, according to the command of God, *Sam.* 7. 12, 13, 14. *1 Kings* 5, 6. chap.

Fourthly that to Jerusalem was the people of Israel required to bring their Burnt-Offerings, their Sacrifices, their first Fruits, and their tithes: Then Solomon offered Burnt-offerings unto the Lord on the Altar of the Lord, which he had built before the Porch, even after a certain rate every day offering according to the Commandment of Moses; and he appointed according to the order of David his Father, the Courses of the Priests to their Service, and the Levites to their Charges, the Porters also by their courses at every Gate; so the House of God was perfected.

Now that which I come to write of further, is, That God required the people of Israel to pay the Priests and Levites their first fruits and tithes unto them in the land of Canaan, and that they were to bring their offerings and sacrifices, their first fruits, and their Tithes, unto the place which he should choose, & that to Jerusalem were the first fruits and the tithes brought into the House of the Lord to be for food for the Priests, the Levites, the fatherless and the Widow, and the Stranger, that they might eat and be satisfied: and Hezekiah King of Judah sent to all Israel and Judah to come to Jerusalem to keep the Passover unto the Lord God of Israel; and Hezekiah appointed the courses of the Priests, and the Levites after their courses every man according to his service; the Priests and the Levites for Burnt-offerings, and for Peace offerings; he appointed also the Kings portion of his substance for the burnt-offering, to wit for the Morning and the Evening Burnt-offerings, for the Sabbaths and for the New Moons, and for the set Feasts, as it is in the Law of the Lord: Moreover he commanded the people that dwelt in Jerusalem to give to the Priests and the Levites their portion, that they might be encouraged in the law of the Lord: and as soon as the commandment came abroad, the children of Israel brought in abundance, the first fruits of Corn, Wine, and Oyl, and Honey, and of all the increase of the field, and the tythe of all things brought they in abundantly: and the children of Israel and Judah, that dwelt in the Cities of Judah, they also brought in tithes of Oxen and Sheep, and the tithe of holy things, which were consecrated unto the Lord their God, and laid them by heaps; and Azariah the Priest said to the King and the Princes, Since the people began to bring the offerings into the House of the Lord, we have had enough to eat, and have less plenty, for the Lord hath blessed his people, and of that which is left is this great store: Then Hezekiah commanded to prepare Chambers in the House of the Lord, and they prepared them, and they brought in the offerings, and the Tithes, and the dedicated things faithfully into the House of God, over which Azariah was Ruler.

And

And after the children of Israel return out of captivity from Babylon, when they had builded up the Walls of Jerusalem, and that they were settled again every one in their places, *Nehemiah* went the two and thirtieth year to the King of *Babylon*, and after certain dayes, he obtained leave of the King; and he came again to Jerusalem, and he found the House of God forsaken, and perceived that the portions were not given to the Levites, because that the Levites were fled every man to his field; then *Nehemiah* contended with the Rulers, and said, *Why is the House of God forsaken?* and he gathered them together, and set them in their places, and then brought all Judah the tythes of their Corn, and the New Wine, and the Oyl into the treasures: Now God had commanded to bring all the tythes into the Store-house that there might be meat in his House; And *Nehemiah* and the Rulers made Ordinances accordingly, and required the people, the children of Israel, to bring the first fruits of their ground, and the first fruits of all their trees year by year unto the House of the Lord, and that they should bring the firstlings of their Herds, and of their Flocks, to the House of God, unto the Priests that ministered in the House of God, and that they should bring the first fruits of their Dough, and their Offerings, and the fruit of all manner of trees, of Wine and Oyl unto the Priests, to the Chambers of the House of God, and the tythes of their ground they were to bring unto the Levites, that the same Levites might have the tythes in all the Cities of their tillage: and the Priest the son of *Aaron* was to be with the Levites when the Levites took tythes; and the Levites were to bring up the tythe of tythes unto the House of God, into the Chambers of the treasure-House.

And so much I have in part set forth, to shew what God did do, and required to be done in his worship and service, of which the Scripture speaks more at large. And now I come to shew how that the Kings and Rulers of the earth, who forsake the onely true God to serve strange gods, were the onely and chief Ring-leaders of the people from the true God and his way of Worship, to worship the images that they had set up: And likewise; how they in their imaginations have in their actions imitated to do the like things for the worship and service of their false gods that they set up, as was done for the worship and service of the onely true God by his Command.

And now I will lay down the particular things, to shew wherein the Kings and Rulers of the earth have acted in their own wills by their imaginations, to do those things for the worship of their false gods, which things by them done were sin, and what things they are doing for a false worshipping of the onely true God, which is sin, and such as God never required at their hands.

The first is, The building and repairing of the Houses of High Places (called Churches) for the worshipping of their false gods in, or other wayes: *King. 17. 12* for a pretence of worshipping the true God, which thing God never requir-
eth at their hands to do; *For God dwells not in Temples made with hands, nor is he worshipped in Temples made with hands, but he is to be worshipped in spirit* *1 Cor. 19. 5*
and in truth, and such worshippers the Father look for, and dwells with him that is of *1 Cor. 7. 31*
an humble and contrite spirit *Joh. 4. 20, 21, 22, 23, 24* *1 Th. 7. 47, 48, 49* *1 Jo. 5. 17, 15*

The Second is, Their consecrating and making Priests to offer up sacrifices, and to preach in those High Places, called *Churches*, for money and tithes is a thing that God never required at their hands to do, and therefore it is a sin for them so to do, *1 Kings* 13:33,34. *Malch.* 9:37,38.

The third is the Laws that the Kings and Rulers (with the Pope and Bishops of the earth, who sate in counsel together) have made, by which they compel the people of God to pay the Priests or Ministers that they have made, Tythes and Hire by, which are contrary to God and Christ, and such Lawes God never required them to fit together to make against him, and against his anointed; and therefore I say, that those Lawes are unrighteous, unjust, unholy, because they are not of God but contrary to God; and therefore they are not to be obeyed, for God is to be obeyed rather then man, *Isa* 10:1,2. *Mic.* 6:16. *Amos* 8:4,5,6. *Isa.* 1:12. But of tythes I have something more to write hereafter in its place.

1 King. 11. ch.
14.7,8,9;
10.

1 King. 12. ch.

First, God exalted from among the people of Israel, *Ieroboam*, the son of *Nabat*, one of King *Solomon's* servants, and made him Prince over the people of Israel; but *Ieroboam* turned away from the Lord God, and followed not the Lord to keep his Commandments with all his heart, nor stood in his counsel who had exalted him from all the people; but *Ieroboam* lightly esteemed of the Lord, and set his counsel at naught, and set himself to do evil above all that were before him, and rebelled against the Lord; then the loss of *Ieroboam's* Kingdom was set before him, and the fear of his life was upon him, and thus being surpris'd with fear on every side, he said in his heart, *Now shall the Kingdom return to the house of David*; for said he, *if this people go up to do sacrifice as Jerusalem, then shall the hearts of this people return again unto their Lord Rehoboam King of Judah, and they will kill me; and so Rehoboam King of Judah again*: Whereupon *Ieroboam* took counsel (but not of the Lord God who exalted him) and made two Calves of Gold and the one he set up in a City called *Dan*; and *Ieroboam* built up at *Bethel* a House of High Places, and he made an Altar at *Bethel*, and *Ieroboam* he set up the other golden Calf at *Bethel*; and then *Ieroboam* said unto the people, *It is too much for you to go up to Jerusalem [to worship,] behold thy gods O Israel which brought thee out of the Land of Egypt*. And thus you see how one of the Kings of the earth was the Ring-leader of the people from the true God, to worship Idols, for the people went to worship before one of the golden Calves, even to the City of *Dan*, and that thing became a sin unto them: and *Ieroboam* he built an Altar at *Bethel*, and he made Priests of the lowest of the people (which were not of the sons of *Levi*) and he placed the Priests in the Houses of High Places at *Bethel*: And *Ieroboam* he ordained a Feast in the eighth Month, on the fifteenth day of the Month (which he had devised of his own heart) like unto the Feast that was in *Judah*, [there was his imitation] and *Ieroboam* offered upon the Altar, sacrificing unto the Calves that he had made; and he stood by the Altar to burn Incense; and the Priests that he had made of the lowest of the people for the High Places, burnt Incense upon the Altar as it was done in *Judah*, so the like did he do at *Bethel*; But I do not find that the House of High Places was so glorious as the Temple was at *Jerusalem*. *But behold there came a man of God out of Judah, by the word of the Lord unto Bethel; and as Jerobo-*

1 King. 13. ch.

was stood by the Altar to burn incense, the man of God cryed against the Altar in the Word of the Lord, and said, O Altar, Altar, thus saith the Lord, Behold, a child shall be born unto the House of David, Josiah by Name, and upon thee shall he offer the Priests of the high places that burn incense upon thee, and mens bones shall be burnt upon thee. Now Jeroboam who was turned from the Lord God that exalted him, fell to persecute the Prophet of the Lord, and Jeroboam himself put forth his hand when he heard the saying of the man of God, and said, Lay hold on him; but the Lord God was just in causing his hand that he put forth to be dried up, for that he could not pull it again to him; yet the Lord God was merciful to his Enemy, and at the request of the man of God his hand was restored to him again; but after this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests for the high places, after the manner of the Nations likewise of other lands: and for the Devils, and for the Calves which he had made, he ordained them priests, and whosoever came himself with a young Bullock, and seven Rams, the same he made a priest to them that were no Gods, and him who Jeroboam consecrated, became one of the priests of the high places; and this thing became sin unto the House of Jeroboam, even to cut it off, and to destroy it from off the face of the earth: But take notice, that this House of High Places that Jeroboam built at Bethel was called the Kings Chappel by Amaziah the priest of Bethel, who was a persecutor of the prophet of the Lord, as you may read *Amos*.

Read 2 Chron.
11. & 12. chap.

Amos 7. 10,
11, 12, 13.

And Rehoboam the son of Solomon reigned over Judah in Jerusalem, the City which the Lord did choose out of all the tribes of Israel to put his Name there: And when Rehoboam had established the Kingdom, and made it strong, then he forsook the Law of the Lord, and all Israel with him, and Judah did evil in the sight of the Lord, and they provoked him to jealousy with their sins which they committed, above all that their Fathers had done, for they also built them high Places, and Images, and Groves on every high Hill, and under every green tree, and there were Sodomites in the land, and they did according to all the abominations of the Nations which the Lord had cast out before the children of Israel. And thus you see now, that if the King turn from the Lord, and forsake his commandments, the people generally follow to do wickedly with him; and as these two Kings did, so other Kings of Israel and Judah did the like, as you may read of Nadab, 2 Kings 15. 25, 26. and Baasha, ver. 33, 34. and of Zimri and Omri, 2 Kings 16. 19, 25, 26. And Ahab the son of Omri, King of Israel, did evil in the sight of the Lord above all that were before him: and it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam, for he took to Wife Jezebel, the Daughter of Ethbaal, the King of the Zidonians, and went and served Baal, and worshipped him: and Ahab he built a House in Samaria for Baal, & he reared up an Altar for Baal in the House of Baal, which he had built in Samaria: & Ahab had got for Baal four hundred & fifty prophets, and he had got four hundred prophets for the Groves that sed at Jezebel's table, and Ahab did more to provoke the Lord God of Israel to anger than all the Kings of Israel that were before him: And the Samaritans they made Houses of High places in all their fenced cities, from the tower of the Watchmen, to the fenced city, and they set up Images, and Groves, and they burnt Incense

2 Chr. 12. 13,
14.

1 King. 14. 21,
22, 23.

1 King. 16. 30,
31, 32, 33.

1 King. 18. 19.

Jo. 7. 31. &
19. 5.
2 Kings 17. ch.
ver. 7, 8, 9, 10,
11, 12, 13, 14.
25: 16.

Incense in the High places, as did the Heathen, and they served their Idols, wherefore the Lord God said unto them, *Ye shall not do this thing*: And the Lord testified against Israel, and against Judah, by all the prophets, and by all the Seers, saying, *Turn you from your evil ways, and keep my Commandments and Statutes according to all the law which I commanded your Fathers, and which I sent to you by my servants the Prophets*: But they would not hear, but hardened their necks like the necks of their Fathers, that did not believe in the Lord their God, and they rejected his Statutes and Covenant, and his testimonies which he testified against them, and they followed vanity, and became vain, and went after the Heathen, and worshipped all the Host of Heaven, and served *Baal*. And *Achaziah* son of *Ahab*, he reigned over Israel, and he walked in the way of his Father, and in the way of his Mother, and

1 King. 22. 51,
52, 53.

in the way of *Ishobab*, for he served *Baal*, and worshipped him. And *Ishobab* the son of *Ischaphaz*, he made High places in the Mountains of *Judah*, and he caused the inhabitants of *Jerusalem* to commit fornication, and compelled *Judah* thereto, 2 *Chron.* 21. 12. And after a Reformation that King *Hazekiah* had made, as you may read, 2 *Kings* 18. chap. *Manasseh* his son reigned in *Jerusalem*, and he did that which was evil in the sight of the Lord, after the Abominations of the Heathen; for he built up again the High places which *Hazekiah* his Father had destroyed, and he built up the Altars for *Baal*, and made a Grove as *Ahab* King of *Israel* did, and worshipped all the Host of Heaven, and he seduced the people to do more evil then did the Nations whom the Lord destroyed, before all the Nations, and made *Judah* also to sin with his Idols, and he used incantations, and dealt with Familiar Spirits, and Wizards, and observed times. Now, was not *Manasseh* one that did forsake the Lord and his Commandments, and did not he lead the people on, & seduced them to do wickedly in serving strange gods, and worshipping Idols in the Houses of High places? and thus you may see that the ground and foundation of the houses of high places (which we in *England* call Cathedral Churches, Churches and Chappels) was from the Heathen and idolatrous Kings and Rulers, and popish Kings, and others, built up to worship their Idols in; and now in these our days are upheld in pretence to worship the true God in: but I say, that God dwells not in temples made with hands, neither is he worshipped in them with those that assemble together in them, for God is a Spirit, and is worshipped in spirit and in truth. And now I will compare those Houses of High places which *Ishobab*, *Ahab*, *Manasseh*, and the Heathens made, with those that we have in *England*, which are falsely called Churches, and see how far short they have fallen, and how far they do now fall short of being the same, or such like as they were.

First, The founders or builders of those Houses of High places that the Scripture speak of, that I have before mentioned, were built up by the Heathen and Idolatrous people, at the command of the wicked and ungodly Kings and Rulers of the Earth, such as *Ishobab*, *Achaziah*, *Ahab* and *Manasseh* were, and now by hypocritical Kings and Rulers, and idolatrous Kings are upheld and maintained.

So these that we have here in *England*, were all of them built up by the popish Saxon Kings, and other Idolaters; I will only instance some particu-

Read 2 Kings
21. chap.

lars of them, as I found them written in our *English Historie*. About the year 604. by two of the *Saxon Kings*, viz. *Ethelbert King of Kent*, and *Sigebert King of Essex*, was founded the greatest house of high places in *London*, falsely called by the Name of the *Cathedral Church*, or *St. Pauls Church*, and through the instigation of *Ethelbert King of Kent*, a Citizen of *London* began in the year 614. to build the house of high places at *Westminster*, falsely called a *Church*.

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And in the year 636. King *Gilfus King of the Mercians*, began and founded the House of high places (falsely called a *Church*) at *Winchester*; but it was finished by his son *Kennelcote*: And about the year 931. by King *Athelstane* was founded, and by him builded the Cathedral at *Exeter*; as said *Hollingshead* in his *Chronicle*, who hath said likewise, that it is recorded in the History of the said Cathedral thus as followeth.

HOLLINGSHEAD
page 1009.

Athelstane (the *Cornish* being subdued) returned to the City which anciently was called *Monkston*, but now *Exeter*, and there sitting down *Anno Dom. 931*. He repaired the Walls of the same City not much torn; also he gave a certain pension for the founding a Monastery for the Monks of the Family of God and *St. Peter*, alias, who served God and *St. Peter*: And *Hollingshead* saith, that in the year 1198. Pope *Innocent* the third established the erroneous Doctrine of *Transubstantiation*, and as it appeareth in the Decretals, made it an Article of the Symbole: And in the year 1218. his next successor *Honorius* the third, did confirm the same, and by a Decree also did establish Reservation, Candle-light, and praying for the dead, by which means the great number of sacrificing and massing-priests did not only increase, but Churches (falsely so called) and Chappels began in all places every where to be builded and erected for to worship Images in; and the *Saxon Kings* and others built Monasteries, Abbeyes, Nunneries, Chantry-houses, and Fryer-houses, for their Monks, Nunnes, Priests, Fryars, Abbots: And thus the founders or builders of your false Churches were Idolaters, as those were spoken of in the Scriptures, and it was one and the same spirit of error and witchcraft that guided them to do them in rebellion against God, for God never required it at their hands to do, 2 *King. 17. 12. 15. 1er. 7. 31. & 19. 5.*

Secondly, The Houses of high places that the Heathen and the Idolatrous Kings of *Israel* built up, were built so large for height, length, and breadth, and so strong withall, that they did contain and hold thousands of people; for the house that *Dagon* the god of the *Philistines* stood in, was so large that it held about three thousand men and women upon the Roof, and the house was full of men and women, and the Lords of the *Philistines* were there: And *Iehu* he proclaimed a solemn Assembly for *Baal*, and *Iehu* sent through all *Israel*, and called for all the prophets of *Baal*, and all his servants, and all the priests of *Baal*, and all the worshippers of *Baal*, and they came all into the House of *Baal*, and the House of *Baal* was filled from one end to another: Now the Prophets of *Baal* was in the dayes of *Ahab*, four hundred and fifty men; and sure his priests, and his servants, and his worshippers were many more; for the house was filled with them from one end to the other, as saith the Scripture.

Judges 16.
1 Sam. 5.

2 King. 10.
1 King. 18. 22.

So likewise the houses of high places here in England, which are falsly called Churches, are for height, length and breadth builded so strong, especially the Cathedrals, and some of the others, that above in their Galleries and below, they will hold thousands of men, yea and the Princes, and the Rulers, and the Nobles, and the Judges, and the Priests that preach in them for hire, and the Prophets that study or divine for money, all in a parish will but scarce fill them up from one end to the other, and another to help them.

Thirdly, The Houses of high places that *Ieroboam* and *Ahab* built, they had Vestries and Vestments belonging to them, and likewise they had men that had the charge over them; take one for a pattern of all the rest: And *Iehus* said unto him that was over the Vestry, bring forth Vestments for all the worshippers of Baal, and he brought them forth Vestments.

So likewise the houses of high places, falsly called Churches here in England, they have men appointed to take the charge of them and their Vestries too, who are called by the Name of Churchwardens, Vestry-men, Clerks, and Sextons; and these with Priests and the Vestry-men, are the Rulers of their false Church, which is but a house of high places: for first, at the end, or in the middle of some, there is a high place called the steeple, where formerly the christened bells hang; and that place is a high place for pleasure, and a place for profit, by their ringing of their Bells, for when that one is dead they mourn, and ring Bells, and get money; and when one is married, they ring the Bells and rejoyce, and get money in the high place; and formerly the Bells were wont to be rung to weep evil spirits and tempests from their towns; and that when the Pope or Bishop cursd any for a sin, as they called it, they used to curse them with Bell, Book and Candle, then the Bells were rung, that all might know, that a heretick or foune such like, was cursd at high Altar: So with the Bells they blesse, and with the Bells they curse; with the Bells they weep, and with the Bells they rejoyce; with the Bells they take pleasure; and with the Bells they get money: and with the Bells they used to call people to worship Images, and now with the Bells the people are called together to worship a God as far off that they know not: and at the ringing the Bell the priests make themselves ready to go preach for their hire, who has the chiefest place in their Church, so called viz. the Pulpit: and then there is an high place at the other end, called the Chancel and high places of each side, called the Isles: and an high place called the Vestry in some, where formerly y^e Priests Vestments, and Robes, and other trinkets formerly lay: and then an high place in the middle, called the body of the Church. And thus I have shewed wherein and how they are called houses of high places, and I deny them to be Churches, &c.

Fourthly, In the houses of high places that the heathens and the Idolatrous Kings of Israel and Judah built, there were images, pictures or the likenesses of creatures made and set up in them to be worshipped as gods, which were not of God, but Idols, the workmanship of mens hands: for *Ieroboam* he made in likeness two Calves of Gold, and the one he set up at the City called *Dan*, and thither the people went to worship, and the other he set up at *Bethel*, and *Ieroboam* said unto the people, These are thy gods O Israel, that brought thee up out of Egypt: And the Philistines god was *Dagon*, and he

Anno 971. the bells of St. JOHN de Latoracio was baptised by Pope JOHN the 14. and he gave it his name, and from thence sprang the custome to baptise and to give names to bells.

1 Sam. 5. 2 by Tho. Grashop.

was (as some write) made from the Navil downwards in the likeness of a Fish, and upwards like a man; and to this I refer the Reader to the Marginal Notes of the great Bibles. And the god that *Ahab* served was *Baal*, which was set up in the House at *Samaria*, which *Ahab* built for *Baal*, and *Baal* is taken for *Asheroth*, the Idol of the *Zidonians*, which *Isabel* caused to be worshipped; and *Baal* was made in the likeness of a Ewe, or a Sheep: *1 Kings 16. 17.* read I say your Marginal notes of your great Bibles upon the second chapter of *Judges*, verse 13. And *Micah* the man of Mount *Ephraim* he had two Images made of silver, a graven Image, and a Moulten Image, and they were set up in the House of *Micah*, for *Micah* had a house of gods, and he made an Ephod and a Teraphim. Now all these gold and silver gods were the workmanship of mens hands, which the Carpenter, the Founder, the Graver formed and fashioned in the likeness of the creature, the which doing was forbidden of God, who said, *Thou shalt make thee no graven Image, or any likeness of that that is in Heaven above, or which is in the Earth beneath, or that is in the water under the Earth.* *Deut. 5. 8.*

And now I come to shew what manner of Pictures and Images we had, and now have in our high places, falsely called Churches, here in *England*: First, There was a Picture called the Rood of Grace, that was swayed up in a place called the Rood Loft, and hung upon shrines, which the people (being seduced) were led aside to worship; for I will instance two or three particular Roods, that the Reader may know what they were. The first that I now am going to write of, is a Rood that a Carpenter had made at a Town called *Waddington* in *Lancashire*, in the fashion of an old man, gaping and grinning in such a sort, that their children were so frightened at it, that they durst not look upon it; whereupon the Inhabitants did not like it; and because it was so ill favoured, they would not have it: But in the dayes of *Queen Mary*, Bloody *Bonner* commanded that a well-favoured Rood should be made, and of a tall stature, which was done accordingly, and the Rood was dressed in white and green, and anointed with Oyle, and crept to, and kist, and weighed up, and set in his old accustomed place, called the Rood Loft in *Pauls Cathedral Church*, so called by them; and by *Edmund Bonner's* Order the Bells were rung for joy at the setting up of the wooden god, alias the Rood. Again I have read of another Idol which was called by the Name of the Rood of *Doer Courts*, unto which the people did much resort, because a rumour was spread abroad among the people, That the power of the Rood of *Doer Courts* was so great, that no man had power to shut the Church door, so called, where he stood, therefore said they, The doore is faine to stand open night and day: Whereupon one *Robert King*, and *Nicholas Matshof* of *Dobham*, and one *Robert Debnam* of *Essthorghals*, being moved by the spirit of the Lord, did (like *Gideon*) go in the night ten Miles, and found the door of their Church open, as was reported; & they took down the Rood from his shrine, and carried him about a quarter of mile from his place where he stood, and stroke fire with a Steel and a Flint, and set fire to the Rood, and burnt him; for the which good act doing, they all three good honest men did suffer death by hanging in chains. They had likewise in their Houses of high places, falsely called Churches, the Image of the Virgin-Lady *Mary*, which they worshipped, and called the Mother of God, their Patroness and Protector evermore in all adversity; and therefore *Thomas Arundel* Arch-Bishop of

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Canterbury, directed his Mandate to the then Bishop of London, to WAIN people to say certain Prayers: as the tolling of a Bell, or ringing of Cornet; his words were as followeth: THOMAS by the permission of God, Arch-Bishop of Canterbury, Primate of all England, and Legate of the See Apostolike, to the right Reverend our Brother, the Lord ROBERT, by the Grace of God Bishop of LONDON, Greeting. At the Request of the special Devotion of our Lord the King himself, We command your Brotherhood, strictly enjoying you, That you command the Subjects of your City and Diocese, and of all other Suffragans, to worship our Lady MARY, the Mother of God, our Patroness and Protectress evermore in all adversity, with such like kind of Prayer and accustomed manner of ringing as the Devotion of Christs faithful people is wont to worship her as the ringing of Courtesus; and when before day in the morning ye shall cause them to ring, that with like manner of Prayer and ringing she may be every where honoured devoutly by the aforesaid Our and Your Suffragans, and other Subjects, as well religious as Secular, in your and their Monasteries and Collegiate Churches. And they had likewise the Image of St. Petronel, and the Image of St. Christopher, and the Image of the Crucifix; all which and more were worshipped with profession, bowing of the knees, oblations, offering of Frankincense, going on pilgrimage, kissings, and setting up of Tapers, or Images of Wax lighted and burning before them, according to a Decree made by Pope Gregory the third, at a Council at Rome, held in the year 731.

1 King. 16. 32.
Chron. 33. 3.

Fifthly: In the Houses of high places that the Heathen and the Idolatrous Kings of Judah and Israel built, they made Altars and reared up in them: *Ahab* he reared up an Altar in the House of *Baal* and *Manasseh* he reared up Altars for *Baal*, and a Grove, as *Ahab* King of Israel did, whereon they burnt Incense: And *Ieroboam* stood by the Altar, and he offered upon the Altar, and burnt Incense.

And so likewise there was in those houses of high places (falsly called Churches) here in England, Altars, and Super-Altars, Rails, Transubstantiation, Reservation of the Lords Body, as they called it; and Mass, Mattens, and Evening-song, holy Bread, and holy Water, Auricular Confession, Absolution, and Blessing and Cursing with Bell, Book, and Candle, and singing of Dirges, and playing on the Organs, and burning of Lamps. Now all this stuff and more, was fetcht out of the bottomless pit, and turned into Decrees to be observed and done by both Priest and people, according to the Decrees made by the Popes, viz. *Severianus*, *Vitalianus*, *Pelagius*, *Marsin*, and *Benedict* the third: And the ground and the end of all which doing was but to maintain the filthy lusts of the learned men, who were trained up at *Oxford* and *Cambridge* to do all these things.

Sixthly: The houses of high places were consecrated; for Pope *Felix* the third, made a Decree, That the Churches so called should be made hallowed by none but by a Bishop. And *Pelagius* a Pope he devised a *Memento* to be used at the consecrating of them. And *Anselm* Arch-Bishop of *Canterbury*, by the permission of King *Henry* the first, and about the sixth year of his reign, assembled a great Council of the Prelates and Clergy of England, together at *Warrimister*, in which Synod and other Councils, by them it was decreed, That no Churches, as they called them, should be hallowed before the necessary provision be made for the Priests and for the Church to be maintained

maintained: And again the high places that the heathens and the idolatrous Kings built up, were called by these Names following, viz. *Dagon's House, Dagon's Temple, Baal's House*; and the house of high places that Jeroboam built up, was called the *Kings Chappels*; and these houses of high places are falsly called *Churches, Chappels, Kings Chappels, Queens Chappels, Cathedral Churches*, and according to a device of Pope Felix the third, they dedicated their Churches, so called, one to Christ and that is falsly called *Christ's Church*: and one to Peter, and that is falsly called *St. Peter's Church* and one to Paul, and that is falsly call'd *St. Paul's Church*; and others are falsly called by Name, *St. Georges Church: St. James Church: St. Maryes Church: St. Katherns Church: St. Bennetts Church*: they might as well have called it Pope *St. Benedicts Church*; and *St. Martins Church*; or *alias, Pope Martins Church*; and *Pope St. Nicholas Church*.

Quest. But some it is very like will say, *That their Churches are reformed of all such things as is before written: To this I shall answer.*

First: The Names that were given them at their dedication by the Popes, and popish Bishops stands still, as *Christ's Church: St. Paul's Church: St. Peters Church*. And again, they are not yet reformed of all those PICTURES and IMAGES, for still there remains the Pictures of men, women and children, in many of them, and especially in and about London, of Kings and Queens, Earls, Lords, Ladyes, and their children, and others; and in many places there is made by the Painters and others, the likenesses of Angels, Eagles, Doves, Lyons, Wolves, Hinds, Ases, Snakes, and the likenesses of Boughs, Trees, or Water, and the likenesses of the Sun, Moon, Stars and Firmament: And their Churches (so called) are places of vanity and lightness, and pleasures still, and likewise they are places of false Worship, like the house of Rimmon still; and they are houses of pictures, and the likenesses of creatures is still in them, which God did forbid the doing of, saying, *Take ye therefore good heed unto your selves, lest ye corrupt your selves, and make you a graven Image, the similitude of any figure, the likeness of male or female, the likeness of any Beast that is on the Earth; the likeness of any winged fowle that flyeth in the Air, the likeness of any thing that creepeth on the ground; the likeness of fish that is in the waters beneath the earth; for ye saw no similitude in the day that the Lord spake unto you in Horeb.* And so yet the Houses of high places here in England were never reformed, but in part like those of Israel and Judah that Jeroboam, Rehoboam, Ahab, Manasseh, and other of those Kings caused to be set up, they were but in part reformed, until such time that King Josiah came, according to the word of the Lord spoken by the Prophet when Jeroboam stood by the altar at Bethel to burn Incense; of which reformation I have set down some particulars as followeth: For although much of the Idolatry that Jeroboam, Ahab and others had set up, were pulled down and destroyed at several times by other Kings that succeeded them, yet the complaint was, That the high places were left standing still, and not pulled down; and so say I, that some Kings and Rulers that succeeded the Saxons here in England have reformed many things that the Saxon Kings and others did do; but to this day the houses of high places falsly called Churches, the tythes and the priests remain standing up still like the stump of Dagon.

For *Ase King of Judah* did that which was good and right in the eyes of the Lord his God; for he took away the altars of the strange gods, and the

Mar. 10. 23, 24
Amos 6. 13.

Deut. 4. 16, 17
18, 19.

1 King. 13. 1, 2-3.

1 King. 15. 14
2 Chron. 14.

high places, and he brake down the Images, and cut down the Groves that his fathers had made; and *Asa* removed his Mother from being Queen because she had made an Idol in a Grove, and he cut down her Idol, and stamped it, and burned it at the brook *Kedron*; and he took away all the high places and the Images out of the Cities of *Judah*, but the high places were not taken away out of *Israel*. And *Asa* he commanded *Judah* to seek the Lord God of their fathers, and to do the Law and the Commandments; yet notwithstanding all that *Asa* had done, he was wrath with the Seer, and put him in a Prison-House, for he was in a rage with him for what he spoke unto him, and *Asa* oppressed some of the people the same time.

2 Kings 11. 1, the fight of the Lord all his days wherein *Iehoiada* the Priest instructed him; for
2. 12. 18. verf. all the people of the Land went into the House of *Baal*, and brake it down, his
12. chap. Altars and his Images brake they in pieces shewly, and slew *Matthan* the priest of
2 Chron. 24. 1, *Baal* before the Altar: But after the death of *Iehoiada* the priest, they left the
2. 17. 18. 19. 20. House of the Lord God of their fathers, and served Groves and Idols, & they sacrificed and burnt Incense in the high places, for the high places were not taken away.
2. 21. 22.

And *Iehosaphat* King of *Judah* he sought not after *Baalim*, but sought to the Lord God of his Fathers, and walked in his commandments, and not after the doings of *Israel*: Moreover he took away the high places and Groves out of *Judah*; but they were not all taken away, for as yet the people had not prepared their hearts to seek unto the God of their fathers, but burnt yet in the high places, Incense, so that all the high places were not taken away; for *Iehosaphat* he had a love to the Idolaters, and not onely in bearing with them, but he joyned himself and his arm to them, and said unto *Ahab*, I am as thou art, and my people as thy people, and we will be with thee in the war; for which he was reproved by *Jehu* the Seer, who said unto *Iehosaphat* the King, Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord. So that *Iehosaphat* went not on thorowly with his reformation, for the people offered and burnt incense in the high places, because they were not taken away, viz. their high places were not all taken away.

And *Heezekiah* King of *Judah* he did that which was right in the sight of the Lord, according to all that *David* his father had done; and he and all *Israel* that were present, went out to the Cities of *Judah*, and brake the Images to pieces, and cut down the Groves, and threw down the high places, and the Altars of all *Judah* and *Benjamin*, in *Ephraim* also, and *Manasseh*, until they had utterly destroyed them all; and he trusted in the Lord God of *Israel*.

And *Jehu* King of *Israel*, with his Captains and his guard, he smote with the edge of the sword, the Prophets and Priests, the servants and the worshippers of *Baal*, and they brought forth the Images out of the House of *Baal*, and burnt them; & they brake down the Image of *Baal*, and brake down the House of *Baal*, & made it a draught House: Thus *Jehu* destroyed *Baal* out of *Israel*; howbeit, from the sins of *Jeroboam* the son of *Nebat*, who made *Israel* to sin, *Jehu* he departed not from them, to wit, the two golden Calves that were in *Bethel*, and that were in *Dan*.

But now it came to pass that God raised up *Iesiab* King of *Judah*, according as he had spoken by the Prophet in the days of *Jeroboam*, saying, Behold, a child shall be born unto the House of *David*, *Josiah* by Name, and he shall
1 Kings 13. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100
3. 4. 5. 6. 7.

(O *Altar, Altar*) offer upon thee the Priests of the high places that burn Incense upon thee, and mens bones shall be burnt upon thee. And *Josiah* commanded that the House of the Lord should be cleansed, and the Keepers of the door brought forth out of the Temple all the Vessels that *Manasseh* had made for *Baal*, and for the Grove, and for all the Host of Heaven, and he burnt them without *Jerusalem* in the fields of *Kedron*, and carried the ashes of them unto *Beithel*: and he brought out the Grove from the House of the Lord without *Jerusalem*, unto the Brook *Kedron*, and stamp it to powder, and cast the powder thereof on the graves of the children of the people; and he brake down the Houses of the Sodomites that were by the House of the Lord, and he defiled the high Places wherein the Priests had burnt Incense from *Giba* to *Beerseba*, and brake down the high places of the Gates, and he defiled *Tophet*, which is in the Valley of the children of *Hinnom*; that so no man might make his son or his daughter to passe through the fire to *Moloch*; and he brake down the Altars that were on the top of the upper Chamber of *Ahaz*, which the King of *Judah* had made; and the Altars which *Manasseh* had made in the two Courts of the House of the Lord, did *Josiah* the King beat down, and break them down from thence, and cast the dust of them into the brook *Kedron*; and the high places that were before *Jerusalem*, which *Solomon* King of *Israel* had builded for *Ashteroth*, the abomination of the *Edonians*; and for *Chemosh*, the abomination of the *Moabites*, and for *Milcham* the abomination of the children of *Ammon*, did the King defile; and he brake in pieces the Images, and he cut down the Groves, and filled their places with the bones of men: and he put down the idolatrous priests whom the Kings of *Judah* had ordained to burn Incense in the high places in the Cities of *Judah*, and in the places round about *Jerusalem*: and he put down them also that did burn Incense unto *Baal*, and to the Sun and to the Moon, and to the Planets (for *Impiety* had a Priest, as you may read *Amos* 14. 13.) and to all the Host of Heaven.

Read 2 Kings
23. chap.

2 Chron. 34. ch.

Moreover *Josiah* he broke down the Altar at *Beithel*, and the high place that the King of *Israel*, *Jeroboam* the Son of *Nebat*, who made *Israel* to sin, had made; yea both that Altar and the high place which was at *Beithel*, he brake down, and burnt the high place, and stamp it small to powder, and burnt the Grove, and all the houses of high places that were in the Cities of *Samaria*, which the Kings of *Israel* had made to provoke the Lord God to anger, *Josiah* the King took away, and did to them according to all the acts that he had done in *Beithel*: and *Josiah* he turned himself, and spied the Sepulchres that were at *Beithel* in the Mount, and sent and took the bosses out of the Sepulchres, and burnt them upon the Altar, and polluted it according to the Word of the Lord which the man of God proclaimed by the Altar before the face of *Jeroboam*, as he stood by the Altar at *Beithel* to burn Incense; and he slew all the priests of the high places that were there upon the Altars, and burnt mens bones upon them: and then he returned to *Jerusalem*, and that he might perform the words of the Law which was written in the book that *Hilkiah* the Priest found in the house of the Lord, *Josiah* he put away all the abominations that were spied in the Land, viz. the Images, and the Idols, and the Wizards, and the workers with familiar spirits, and the times that *Manasseh* observed too: And thus *Josiah* he went on, and prospered in his work, and made a through Reformation both in *Israel* and

Lev. 16.30,31. and in Judah for he turned to the Lord with all his might, and with all his
Deut 18.9.10 soul, and with all his heart, according to all the Law of *Moses*, neither af-
the 14. ter him arose any like him. Here ye may see that King *Josiah* did not do as
 other Kings did before him, that is, reform Idolatry in Judah, and let it re-
 main in Israel, and take away Baal, the Altar and the Grove, and the
Lev. 20.27. house of Baal at *Samarita*, and leave the two golden Calves, (the high place
 and the Altar) standing still at *Dan* and *Bethel*, which *Jeroboam* set up: Nay,
 he reformed Judah and *Jerusalem*, *Israel*, *Samarita*, *Dan*, and *Bethel*, and all the
 abominations that were spied in the Land, according to the Law of *Moses*.

And now ye shall see what Reformation hath been made in *England* since
 the Saxon Kings, the Danes, and other Idolaters built up the high places,
 falsely called Churches, Monasteries, Nunneries, Fryer-houses, Chan-
 try houses, and Colledges: Now the first beginning of any Reformation
 that I find of the Idolatry that they had set up, was in the dayes of *Henry*
 the eighth, wherein a Parliament was called, and it was enacted and decreed,
 That in causes and matters happening in contention, no person should ap-
 peal, provoke, or sue out of the Kings Dominions, to the Court of *Rome*.
 Secondly, it was designed and concluded, That all exportation of Annuities
 and first Fruits out of this Realm to the See of *Rome* for any Bulls, Breefs, or
 Palles, or expedition of any thing, should utterly cease. Thirdly, It was
 enacted, That the Pope and all his Cofledge of Cardinals, with his Pardons
 and Indulgences, which had so long clogged this Realm of *England*, to the
 miserable slaughter of so many good men (and which never could be re-
 moved before) was now abolished eradicate, and exploded out of this land,
 and sent home to their own countrey from whence they came; and what re-
 formation was this? none at all: for all this which they took away from the
 Pope, in a manner was settled upon King *Henry* the 8th. For first they made
 him Head of the Church, as they called it, instead of the Pope: Their words
 of the Act are as followeth: *Be it enacted by this present Parliament, That*
the King our Sovereign Lord, his Heirs and Successors, Kings of this Realm, shall
be taken, accepted, and reputed the onely supreme Head (in earth) of the Church
of ENGLAND, so called, Anglicana Ecclesia. Secondly, *And shall have*
and enjoy, annexed and united to the Imperiall Crown of this Realm, as well as the
Title and Style thereof, all Honours, Dignities, Preheminences, Jurisdictions, Pri-
villeges, Authorities, Immunities, Profits and commodities to the said Dignity of
Supream Head of the same Church belonging and appertaining. Thirdly, *And*
that our said Sovereign Lord, his Heirs and Successors, Kings of this Realm, shall
have full Power and Authority from time to time, to visit, repress, redress, reform,
order, correct, restrain and amend all such errors, abuses, offences, contempt, and
enormities whatsoever they be, which by any manner of spirituall Authority or In-
jurisdiction ought, or may lawfully be reformed, repressed, ordered, redressed, corrected,
restrained, or amended, any usage, custome, foreign Laws, foreign Authority,
Prescription, or any thing or thing to the contrary herof notwithstanding.

See Foxes

Acts & Mo-
numents, Vol. 2

Now for my part I see that none of the poor common people were ever
 the more eased of their burdens, (onely the King and the Bishops, with the
 rest of the Clergy) except their paying of *Peter pence* to the Pope, and
 that was none at all, because now the Priests have a penny for the smoke of
 every Chimney, as the Pope had: Now see where the Reformation was, first,
 That a Bible of the largest Volume, and in *English* be provided, and set up
 in

in some convenient place of every Church, as they called it, Secondly, The *Præ-Noster* was to be in English. Thirdly Sermons were to be made quarterly. Fourthly, Such feigned Images (but not all) which were abused by pilgrimage and Offerings, were to be taken down without delay. Fifthly, *The Becket's* day was forbidden to be observed, but no other. And sixthly, The knoling of *St. Dunstons* was forbidden lest the people should hereafter trust to have pardon from the Pope for the saying of *Ave* between the said knoling, as they have done in times past. Seventhly, The Abbies, Monasteries, Fryar-houses, were many of them pulled down & destroyed. And eighthly, The Abbots, the Monks, the Fryars were suppressed but the Popish Bishops, viz. Arch-Bishops, Bishops and Priests, were upheld still, and maintained by their goodly Lordships: Glebe lands, Rectories and Tythes, as well as when the Pope was the head of the Church, and men and women were burned for hereticks, as they called them, then as they were when the Pope was head of the Church, so called: And *Transubstantion*, and the Communion in both kinds, and Vows of Chastity, and the forbidding of Priests marriage, and private Masse: and Auricular Confession: and all Images, which served for no other use but as Books for unlearned men that know no letters, to be admonished by them, as they said: All such stuffe was left, with the high Places, falsely called Churches, standing without any scruple at all.

And again, in the dayes of King *Edward* the sixth, many or very near all the aforelaid stuffe was laid aside, onely the houses of high places, the Bishops, Arch-bishops, Parsons, Vicars, Curates, their great Lordships, Rectories, Parsonages, Glebe-lands, Tythes, first-fruits, and all these remained still unpull'd down: But when Queen *Mary* came to the Crown, and ruled, then all that her Father and Brother had reformed, she set up again [except Abbies, Monasteries, &c.] and sell to burning of men and women for declaring against her and her Bishops, and the Clergie, and the peoples abominations, according to the measure of light by them received, faster then all the Kings that were before her; and Queen *Elizabeth*, she and her Council, and Parliament, reformed many things, that the others set up in the high places, and otherways, but still they left the Arch-bishops, Bishops, their great Lordships, and the Glebe-lands, the Rectories, and the Parsonages, the first Fruits, Tythes, and the houses of high places standing for to be maintained still.

But then in the dayes of the late King, the Bishops and the Clergie by his Authority had got an encrease into their High places of their Organs their Rails, their Altars, Organists and Quiristers, bowing and cringing to the Altars, their white Surplices, Tippetts, Hoods, and Copes: and likewise Courts, Canons and Intergatories, Parrators, Prisons, Stocks, Whips, Gags, Pillories for the honest Puritans to be punished withall; but when the long Parliament sate, they voted twelve of the Bishops to be Traytors, and cut off the head of one, and put down all the rest, with Danes, and Chapters, and all their Courts, called Ecclesiastical Courts, the Star-chamber, the High Commission Court, and Counsel-Table, and all their Officers and Attendants belonging to them: and caused the Altars, Rails, Organs, Quiristers, Canons, singing-men, and singing-boys to be all pull'd down and laid aside, and caused the Priests to lay aside their Surplices, Tippetts, Hoods, and took away the great Lordships and lands from the Bishops, Deans, and Chapters

Anno 17. Caroli Regis.

Chapters, and sold them and their great Houses for the publick use, and cut off the late Kings head, and put down Kingly power or Government as oppressing and burthensome to the people, and voted down the House of Lords as uselesse; and made sale for the publick use of the Kings Houses, Lands and Estates, and broke the Crowns to pieces to the publick use, as was repeated. And likewise they repealed those Laws which the Enemies of God made use of to persecute the godly people by, and so granted some liberty to religious and peaceable people, as you may see by an Act of Parliament, but notwithstanding all this, they have left the High places (falsly called Churches) standing still, with the Priests belonging to them, and the Glebe Lands, the Parsonages and the Vicarages, and the Lawes that the Pope and popish Kings made to oppress the people by, with paying of tythes and suing men at law for tythes, and imprisoning men for non-payment of tythes, and made an Ordinance for the taking of treble damages by distress of mens goods for non-payment of tythes; all this remains still undone, and unreformed still by this present power that now rules; and all those Judges and Justices in whom the Devil rules, are protected, who casts some of us (the people called *Quakers*) into prisons, and whip and stock us for bearing our testimony of Jesus by the spirit of prophesie: and likewise our non-payment of tythes is our testimony that we thereby do own Christ Jesus come in the flesh, and that for his sake do suffer both imprisonment and the spoiling of our goods, and so own him to be to us both King, Law-giver, Judge and Priest, and deny all laws that are made in opposition to him, who has changed the priesthood and disannulled the law, even Christ Jesus, the same yesterday, to day and for ever, who is over all, God blessed for ever. *Amen*. But I say, all those that make laws for to pay tythes, and all they who by those laws require or force people to pay tythes; and all they who do pay tythes, and all they who receive tythes, priests or impropiators, deny Christ Jesus by their works to be come in the flesh, and set at naught what he hath done upon the crosse, and so likewise by their works own him not to be unto them neither King, Law-giver, Judge, priest nor Redeemer, and so they all agree together, and set themselves against the Lord, and against his anointed: but of tythes I have more to say against them hereafter.

Quest. But it is very likely that some may say, *What? wilt not thou pay thy money to the building and repairing of our Churches, or of that Church of the Parish where thou dwellest? for they that live in a Parish must do as sheweth of the parish does, and be subject to the Orders and Customes of the place where they live.*

Ans. The way of the wicked is abomination to the Lord; and it is written, *Thou shalt not follow a multitude to do evil, nor do after their works*: but I am to obey the Lord and to keep his Commandements, therefore I have nothing to do with *Ieroboams* House of *High Places*, neither go I to worship in the House of *Rimmon*; therefore if *Baah* must have a House built or repaired, let *Owri* and *Ahab* do it, for I deny their works, and therefore refuse to put a hand to it, or to pay any money toward it; for I go not with *Meab* to the high places to weep not to howl, neither do I take any delight in the High places that are decked with many colours upon the Walls, with the likenesses of several creatures drawn by the painters, and likewise their *Scutchions* and *Streamers*, and carved and graven Images of dead men, and women, and children, and

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An. A. B. Dei
Vomens Sept.
1650.

Rev. 2. 10.

Prov. 15. 9.

Exod. 23. 2.

Gen. 22.

Deut. 12. 23.

Isa. 15. 1, 2.

the pillars of the high places likewise deckt with several colours, all are Whoredomes and abomination, as you may read in the Scriptures. And now I come to speak of the priests which now go under the Title of Ministers of parishes, but formerly they had titles given them by men, of Arch-bishops, Bishops, Deans, prebends, Arch-Deacons, parsons, Rectors, priests, Clerks, made after the manner of other Nations, and not of God.

The people they feared the Lord, but said the Lord, *Their fear towards me is taught by the precepts of men. And they made unto themselves of the lowest of them Priests for the high places, which sacrificed for them in the Houses of high places, and after the manner of other Nations: Jeroboam he made Priests of the lowest of the people, which were not of the sons of Levi, and he placed those priests in the high place, which he had made at Bethel.* Now the lowest of the people were young men who were made priests of, for *Micah* the man of Mount Ephraim he consecrated a young man, and he became his priest: and he likewise had before consecrated one of his own sons, who became his priest: but the young man that *Micah* consecrated came out of *Bethlehem-Judah*, and he was of the Family of *Judah*, and a Levite, as saith the Scripture, and he took hire, for *Micah* he hired him to be to him a father and a priest for ten shekels of silver by the year, and a Suit of apparel, and his Victuals; so *Micah* hired him, and consecrated him, and he became his priest: *The priests preach for Mich. 3. 11. hire, the prophets divine [or study] for money, and such were never made priests by the command of the Lord, but by man onely; for Jeroboam he returned not from the evil of his ways, but made again of the lowest of the people priests for the high places, and whosoever would, he consecrated him, and he became one of the priests of the high places after the manner of other Nations, viz. the Heathen; and this thing became a sin unto the House of Jeroboam, even to cut it off, and to destroy it from off the face of the earth: And the Kings of Judah they set themselves against the Lord, and against his Anointed, as the Kings of the Heathen did do, so did they; for they ordained priests to burn Incense in the high places in the Cities of Judah, and in the places round about Jerusalem, unto Baal, the Sun, the Moon, and the planets, viz. Mars, Venus, Mercury, Jupiter and Saturn, and to all the host of heaven, after the abomination of the heathen, and the Kings of the earth made Jupiters a priest; and Pharaoh King of Egypt he had made him priests, and gave them portions to eat: and the land the priests of Pharaoh had, was not sold with the rest of the Egyptians; and Baal had priests made for him. Now in the dayes of these Kings of Israel and Judah, God raised up his own prophets, and sent them to declare against these priests and false prophets which the Kings of Judah and Israel had made for the Houses of high places, like unto other Nations; and likewise against both the Kings, the people, and the high places too, for all had transgressed very much after all the abominations of the heathen: go read and see the testimony that the man of God bare against Jeroboam, 1 Kings 13. 1, 2, 3, 4. and of Elijah against Ahab and the prophets of Baal, 1 Kings 18. chap. and the Vision that Isaiah saw in the dayes of Azariah, Isham, Abaz, and Hezekiah, Kings of Iudah, concerning Iudah and Jerusalem, Thy Princes said he, are rebellious, and companions for thieves; every one loveth gifts, and followeth after rewards: And of such priests as they had made, he said: His watchmen are blind, they are all ignorant, they are all dumb Dogs: they cannot bark: yea they are greedy dogs which*

Arch. 16. 16.
17, 18, 19.

Isa. 29. 13.
1 King 17 32.
33.

2 Chron. 13. 9.

Judg. 17. chap.

Mich. 3. 11.

1 Kings 13. 33.

34.

2 Chron. 13. 9.

2 Kings 23. 5.

Acts 14. 13.

Gen. 47. 22. 1

1 King. 17. 1

2 Chron. 36. 15

Ier. 25. 33, 34.

Isa. 1. 1. 2, 3.

which can never have enough: they are Shepherds that cannot understand: they all
Ise. 56.10, 11, look to their own way, every one for his gain from his quarters. And Jeremiah
 11. to whom the Word of the Lord came in the dayes of king *Iosab*, and in the
Ier. 1.1.2,3. & dayes of *Iehiakim* king of Iudah, unto the end of the eleventh year of *Ze-*
 2.13. & 7.31. *dehiah*, and unto the carrying away of Ierusalem captive, saying, My people
 & 8.1,2. & 19 have committed two great evils, they have forsaken me the Fountain of living Wa-
 chap. ter, and hewed them out Cisterns, broken Cisterns that can hold no water: they have
 forsok the Lord and his Commandments, and his House at Ierusalem, wherein he
 had placed his Name; They have forsaken me said the Lord, and have estranged this
 place, both the Kings of Iudah and the inhabitants of Ierusalem: They have built
 also the high places of Baal, and have burnt incense unto other gods: and they
 have built the high places of Tophet, which is in the Valley of the son of Hinnom,
 whith I commanded them not; and the prophets prophesied by Baal, and walked after
 thing that do not profit: And said the Lord, the prophets prophesie lies in my
 Name, I sent them not [so the Lord by his true prophet Jeremiah, whom he
 sent himself, disowned those that the kings of the earth had made and sent
 forth] neither have I said the Lord, commanded them, neither spake unto them:
Ier. 14.14: they prophesie unto you said the Lord, a false vision and a divination, and a thing
 Read *Ier.* 23. chap. of novelty, and the deceit of their heart. Ye may see that the prophets, the priests,
 2 Kings 17.13. and the high places that the kings of the earth, who late and took counsel
 13. together, and built high places, and made priests for them that was such a
Ier. 7.31. & work, and is such a work now as God never required at their hands to do, for
 29.5- the Lord disowns all, and said, Who hath required this at your hands? I
 commanded them not, nor spake it, neither came it into my mind: and
 those priests they preach for hire, and studied or divined for money, but
 such the Lord never sent; for see *Ezekiel's* testimony against them, *Ezek.* 13.
 chap. [of Israel] And in chap. 22. against both the princes, prophets, priests,
 and people of Ierusalem. And likewise in chap. 34. against the Shepherds of
 Israel. And *Hosea* he bare testimony against them, *Hos.* 4.6, 7, 8, 9. and 5.1.
 and 8.3, 4, 5. and to 8. And *Amos* he bare testimony against them, *Amos* 7.9.
 10, 11, 12, 13. vers. And *Micah* he bare his testimony against them also, *Mic.*
 2.5. & 3.1.2.3.5.9.10. 11.12. vers. and *Zachariah* 11.17. And thus you may
 here all see how the Lord God by his prophets disowned and abhorred the
 works of the kings and Rulers of the earth, and people, for making Images,
 and worshipping of them; and for building up of houses of high places,
 such as are now called Churches, and likewise for their consecrating and or-
 daining of priests for those high places. Well then, was it a sin in those dayes?
 And do not the kings and Rulers of the earth that do the same things either
 in whole or in part now, commit sin as well as they did? And do ye think
 that the Lord God does not abhor their works now, as he did then? And
 do ye think ye Rulers of England, priests and people, to escape the judge-
 ments of the Lord for your doing of such things more then they? Or do you
 think that they were greater sinners then you are? I tell you, nay; for except
 ye repent, ye shall all likewise perish. You see that many generations passed
 before king *Iosab* came, and what? do you think that the Lord cannot
 raise up the like in England, to do the like work here, as *Iosab* did do, and
 prosper in it likewise till it is finished? I tell you all, that your time is drawing
 on, and a reward for your works you shall be sure of; for such as you have
 sown, such you shall reap; for in all that ye have done, ye have but sown to the

the flesh, and of the flesh ye shall reape death and destruction from the Lord God.

And now I shall shew you that read this *Treatise*, what I have read and gathered out of Histories, how that the Rulers of the Earth have (with the *Diff. 13.* Pope) made *Cardinals, Bishops, Deacons, Suffragans, Priests, &c.* but such a *Diff. 3. Can.* work God hath not required any one of them to do; but they have in their *Adrianus. 1. p.* own wills, and by their own imaginations done it: for I have read, That is *Foras. A. B.* was thought good that the Election of the Bishop of Rome should be of no strength *Monumens,* without the consent of the Emperour of Rome, the Emperour did choose the Bishop of *Vol. 1.* Rome: But saith my Author, This is now void; for now the Cardinals they Constitutions a house the Pope, and the Pope he makes Cardinals, and Bishops; and the Bishops & Canons, 32, they Ordain the rest with their *Assistants, viz. their Ordinaries, Suffragans, & 39.* Arch-Deacons, and by a carnal commandment did they ordain and consecrate them.

Pope John the thirteenth writ to King *Edger* in *England*, and willed him to see in his Cathedral Churches that none be promoted to be Bishops, but such as were of the Monastical Religion; and likewise willed the said King *Edger*, To seclude all the Secular Prebendaries at *Winchester*, & to place in Monks, *Anno 747.* and that no Secular Clerk should be chosen a Bishop. And so, in King *Edgberts* reign, *Dunston* Bishop of *Canterbury*, *Oswald* Bishop of *York*, and *Ethelwold* Bishop of *Winchester*, they discharged the Priests and Canons out of their Houses, to place Monks in their Cells and Cathedral Churches, as they called them; but in former times the black Monks (who went all in black clothes, as the priests of *England* now do) that followed the Order of Pope *St. Bennis*, were called *Regulars* and *Monks*, and had nothing to do with a *Anno 806.* ny Ecclesiastical Ministry, till the time that *Bonifacius* the fourth made a Decree that Monks might use the Office of Preaching, Christening, and of hearing Confessions, and absolving them from their sins. And in King *Edwins* days the black Monks of *Bennis* Order began to swarm in *England*, out of which Habit of black clothes the priests of *England* cannot yet get out of to this day. And now seeing that I have mentioned these black Monks of Pope *Bennis* Order, I will put forth three Queries for the Parish-Ministers so called, of *ENGLAND* to answer with moderation.

First, Seeing that you now in these days so many of you go in black apparel, and in long black Clokes especially, Whether the *Chamarim*, which were certain Idolatrous Priests who wear black apparel, (as you may read in the Marginal Note upon the tenth chapter of *Hosea*, and the fifth verse) be your example so to do, yea or nay?

Secondly, Or whether do ye in love follow the fashion of the black Monks of Pope *St. Bennis* Order in your so doing, yea or nay?

Thirdly, Seeing that *Ausim* Arch-Bishop of *Canterbury*, with the Prelates and Clergy of *England* in their Synodal Council decreed, That the Garments of the Priests should be of one colour, & that their shooes should be decent, then I say, whether a black colour was thought to be most decent for the Priests garments; and if it was, then whether you the priests of *England*, who are now called Ministers, do out of conscience at this day observe that Decree, and so wear your Garments all of a black colour as most decent, yea or nay?

Hen. 1. and about the sixth year of his reign at Westm.

The Kings and Rulers of the earth, with the Pope, made for themselves

Bishops, Deans, Deans and Chapters, Parsons, Vicars, Priests, Ministers, and by their own carnal commandments were they made, and not otherwaies, as you may see hereafter.

Status ex Officio Reg. Hen. In the dayes of King Henry the Fourth, it was agreed upon by the King, and the Bishops, and other Lords; That no man within this Realm, or vnder of the Kings Majesties Dominion, presume to take upon him to preach privily or apartly, without special License first obtained of the Ordinary of the same place.

And in the dayes of the said King Henry the Fourth, Constitutions were made by Thomas Arundel, Arch-bishop of Canterbury, and others: and he directed his Mandate, and sent to all and singular [as he said] our Reverend Brethren, Fellow-bishops, and our Suffragans: and to Abbots, Priors, Deans of Cathedral Churches, Arch-Deans, Provests and Canons; also to all Parsons, Vicars, Chaplains and Clerks of parish-churches; [as he called them] and to all Lay people dwelling in his province of Canterbury: Greeting.

That no manner of person, secular or regular, being authorized to preach now by the Laws prescribed, or licensed by special privilege, shall take upon him the Office of preaching the Word of God, or by any means preach unto the Clergy or Laytie, either within church or without, in English, except he first present himself, and be examined of the Ordinary of the place where he preacheth: and so being found a fit person, as well in manners and knowledge, he shall be sent by that said Ordinary to some one church, or more, as shall be thought expedient by the Ordinary, according to the quality of the person.

Now take notice, that all Laws, Decrees, Ordinances and Constitutions were made and established by the authority that the Kings and Bishops had from the pope; and by the pope and his authority was all the bishops, deans, arch-deacons, suffragans, priors, priests, vicars, chaplains, made and ordained here in England: For first, the King he was to nominate who should be appointed to be Bishop to any See or Diocese within this Realm: and that then every person so presented to the pope, and by him approved of, was to be consecrated here in England by the Arch-bishop in whose province the said bishoprick shall be: but when King Henry the eighth had cast off the pope, then it was enacted by the King and the Lord's, spiritual and temporal, and Commons assembled in parliament, That no person or persons that the King should nominate to be a bishop or arch-bishop in this Realm hereafter, should be commended to the pope, or to the See of Rome, to have the dignity or office of arch-bishop, or bishop within this Realm. And it was likewise enacted, That King Henry the eighth should nominate the person to be bishop or arch-bishop to the bishoprick that shall hereafter be void; and that he was to send his Letter- Missive to the Prior and Covent, or the Dean and Chapter of the Cathedral Churches, where the See of such arch-bishoprick or bishoprick shall happen to be void; and they were to choose and elect that person whose name was contained in the Letter- Missive, to the Office and Dignity of the arch-bishoprick: and then the party so chosen was to be presented to the King, and the other bishops was to consecrate him, and then he was to be invested into his place. And so King Henry the 8th. was set in the Popes place to be head of the church, and the Defender of the Faith; and the same thing that the Pope did, for the most part he did, with
his

An. 15. Hen.

8. cap. 20.

Read the Act
at large.

An. 26. Hen.

8. cap. 14.

An. 8. Eliz.

cap. 1.

An. 26. Hen.

8. cap. 1.

his Bishops and others to help him. And so likewise I find among the Injunctions and Ecclesiastical Order, drawn out by the King and his Council, it was agreed upon, and directed to the Parsons, Curates, &c. That they should not admit any man to preach within their Cures but such as were lawfully licensed thereunto by the King or the Bishop of the Diocese. Now this to be observed, That none was to preach but such as were licensed thereunto by the King and his Bishops. And so likewise in the dayes of Queen Mary none was to preach but such as should be licensed or allowed by her authority, or by any arch-Bishop or Bishop of the Realm, or by a lawful Ordinary, or by the Vniuersities of Cambridge or Oxford. So that all the preachers was made either by a woman, or by men that preached; and they whom God ordained and sent, was not suffered to preach, but must be burnt.

And in the dayes of Queen Elizabeth it was enacted, That every person under the degree of a Bishop, which doth or shall pretend to be a Priest or Minister of Gods holy Word and Sacraments, shall in the presence of the Bishop or Guardian of the Spiritualities, subscribe all the articles of Religion which was agreed upon by the arch-bishops and bishops of both provinces, and the whole Clergy; but if the party did affirm or maintain any Doctrine directly contrary to those articles, except he did reuoke his errors, he was to be deprived.

And again, None was to be made a Minister, or admitted to preach or administer the Sacraments, being under the age of 14. yeeres, unless he bring to that Diocese from men known to the Bishop, to be of sound Religion, and a testimonial of his honest life, and of his professing the Doctrine expressed in the said articles: So that all the preachers, and ministers, and priests were made, ordained and allowed on by a Woman and her Bishops; and all that they did was contrary to what God had done, as you shall see hereafter. And thus the Kings, Queens, Lords and Commons set themselves in councils, and took counsel together but not of the Lord how to make to themselves Bishops, Arch-Bishops, Deans, Priests, Preachers, Ministers, &c. and if they did not like their preaching, then they did turn them out when they had so done; but who required any of this at their hands? Did God require it at their hands? I say, Nay; for although God did long bear with them, yet you may remember what end they came to by the Parliament in those years they sate, from 1641. to 1653.

But in the year 1644. the Lords and Commons then assembled in Parliament, they made an Ordinance to give power to the Presbyter Assembly of Divines (so called by them, and the Presbyters) for the Ordination of Ministers, according to the Directory for Ordination; and they gave the Assembly of Divines rules for examination of them they ordained to be Minister, as hereafter is expressed.

1. He that was to be ordained, was to address himself to the Ministers appointed to ordain, and he was to bring with him a testimonial that he had taken the Covenant of the three Kingdoms, and how long he had been in the Vniuersity, and of his diligence in his studies, and what Degrees he had taken up there, and of his age, which was to be twenty four yeers at least; but especially of his life and conuersion.

2. They were to proceed to enquire touching the Grace of God in him, and of

Fox. Acts and
Mon. Vol. 2.
Confirms and
Can. made by
King James
and the Bish.
50. 51.
An. 1. MARY
1 part. cap. 1.

An. 13 ELIZ. 3
cap. 12.

Confirms. and
Can. 34. made
in K. JAMES
dayes.

The parish M.
Ministers of Eng-
land are made
by a carnal com-
mandment

Can. 33, 34.
35.

of his learning and sufficiency; and they were to make tryal what skill he had in the original tongues by reading the Hebrew and Greek Testaments, and of his other learning and skill in Logick and Philosophy, and what Authors in Divinity he had read, and they were to make tryal of his knowledge in the chief grounds of Religion, and of his ability to defend the Orthodox Doctrine against that which they called unsound and erroneous Opinions, and of his skill in the sense and meaning of such places of Scripture as shall be propounded to him in case of conscience: And likewise what skill he had in the Chronology of Scripture, and of the Ecclesiastical History; and he was to expound a place of Scripture before the Ordainers of him, and frame a Discourse in *Latine*, and he was to preach before the people; and the Ministers that were appointed to ordain him, and then after he was approved of, he was to be sent to the Church where he was to serve, and a Writing was to be read before all the people, and after it was to be fixed upon the Church-door, so called, and if no just exception was found against the party that was to be ordained, then they that were appointed to ordain him, were to proceed to ordination by fasting and prayer to God for a blessing upon him that was to be set apart to the Office of the Ministry; and seven of them that were appointed to ordain, were to be at the place, and one of them was to preach to the people of the office and duty of a Minister of Christ, and how the people ought to esteem of him for his work sake. And after Sermon was ended, he that preached was to demand of him that was ordained, concerning his faith in Christ Jesus, and his perswasion of the truth of the then Reformed Presbyter Religion, and of his resolution to be diligent in prayer, reading, meditation, preaching, and his zeal against error and Schism, and his care that himself and his family walk unblameably. And when he had declared his willingness, and promised his endeavours (by the help of God) so to do, then they that were appointed to ordain, was solemnly to set him apart to the office and work of the Ministry by laying their hands upon him, with a short prayer to this effect:

Thankfully acknowledging the mercy of God in sending Jesus Christ for the redemption of his people, and for his ascension to the right hand of God the Father, and the pouring out his spirit, and giving gifts to men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church; and for sustaining and inclining this man to this great work; to beseech him to fill him with his holy spirit, whom in his Name we set apart to this holy service, to fulfill the work of his Ministry in all things; that he may both save himself and the people, committed to his charge. And then after they were to commend by prayer him and his flock to the grace of God: and after they had sung a Psalm, the Assembly was to be dismissed with a blessing; and then they were to give with him a testimonial of his Ordination, for the which he was to pay ten shillings to the Register of the Assembly.

And an Ordinance was made by the present Rulers of this Nation for appointing Commissioners for approbation of publike Preachers, that the places destitute throughout this Nation may be supplied with able and faithful Preachers: And for this end Commissioners were authorized to judge and take knowledge of the ability and fitness of any person that was nominated and presented to them; and before any person was to be admitted to be settled in any Benefice or publike Lecture, to preach, and to take the stipend

So it was done
in the dayes of
of the bish-see
Constis. Can.
33.

* Here let them
impose their
hands upon his
head.
Canon 33-35

March 20.
1653. Ordinance O.P. and
bly Council.
Can. 39. and
Can. 51.

ned or profit thereof, he was to be judged and approved on by the persons hereafter named in the Ordinance (Of whom you may see in the said Ordinance at large) First they were to see if the party nominated and presented be a person for the grace of God in him. Secondly of his holy and unblameable conversation. And thirdly, as also for his knowledge, and utterance, able and fit to preach the Gospel. And fourthly, upon their Approbation of such his ability and fitness, according to the qualification above mentioned, they are to grant unto such person admission to such Benefice or Lecture by an Instrument in Writing under a common Seal. But in the latter end of the Ordinance they conclude and say, *It is not intended, The Bishops nor shall be construed to be any solemn or sacred setting apart of a person to any particular Office in the Ministry:* of which I let passe for others to judge what difference there is betwixt this solemn and sacred setting apart, and some others in the foregoing generations: for the Pope he gave power to the Cardinals, who were his *Legats*, and by them to the kings and the Bishops. And a Parliament they set king *Henry* the eighth in the seat of the pope, and then the Bishops received their power from the king and the parliament to make Ministers by a carnal *Commandment*, and so it continued so long almost as Kings and Queens reigned in England. And the parliament of Lords and Commons, they took that power from the late King and his Bishops, to themselves, and gave power to an assembly of *Presbyter* Divines to make Ministers by; but that lasted but until the *Parliament* was dissolved.

And since the dissolution of the short *Parliament*, O.P. and his Council have taken the like power, and given the like power to their Commissioners for to judge and approve of, who are fit to be preachers onely in those places destitute throughout this Nation: So that the kings, Queens, and other Rulers of this Nation, having got into their hands the same power that the pope had, did and do the same works in effect as the pope did, but say I, Who have required this at their hands to do, seeing that it is the alone and proper work of Christ to make and send forth his Messengers and Ministers, as the Scripture testifieth, how that Christ Jesus said unto his Disciples, *The Harvest truly, said he, is great, but the labourers are few, pray ye therefore the Lord of the Harvest, that he would send forth labourers into his Harvest.* And Christ when he ascended up on high he led captive, and gave gifts unto men, and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers. And said Paul, God hath set some in the Church, first, Apostles: secondly Prophets: thirdly, Teachers, for the work of the Ministry, for the edifying of the body of Christ, and for the perfecting of the Saints. Now I say, That God nor Christ did not give that power neither to pope nor to Cardinals, nor to Bishops, nor to kings, or any other Rulers, nor to Councils, or assemblies, nor to Commissioners, since the dayes of the Apostles: neither did he command them nor any one of them, to go and ordain men to be preachers for hire, nor to make Ministers of the Gospel, nor to give any man a commission to go to a Parish in a City, or to a town, or to a village, and there of the people take tythes and money for their preaching, to the value of 100. l. 100. l. more or less by the year, this is a work that God never required at any one of their hands to do, no more then he did of *Jeroboam*, who for making and consecrating of the lowest of the people to be priests for the high places, which thing doing, became a sin unto the house of *Jeroboam*.

1 Kings 11: 33 *beam*, even to cut it off from the face of the earth, and to destroy it.

34. Ye may read in the Scriptures, that *Moses* he had a command from God, alone for to go and take *Aaron* and his sons, the Levites with him, from among the children of Israel, that they might minister unto the Lord in the Priests office, and to do the service of the Tabernacle of the Congregation: But who gave *Jeroboam* and other the kings of Israel and Judah, any command to make priests for the houses of high places? And who required any Emperor, King, Queen; or any other Ruler of the earth, to make, ordain, or consecrate Bishops, priests or ministers for to pray, read, or preach in the houses of high places, falsely called Churches?

And *Elijah* he had a command from the Lord to go and anoint *Elisha* the son of *Shaphaz*, of *Abel-Mehulak*, to be a prophet in his room, but by what authority did the pope go and anoint cardinals, bishops, &c? for did not the Emperor and others choose the pope or popes? then had not the pope his command or authority from the Emperor and others (and not from the Lord God that commanded *Elijah*) to do what he did?

And Jesus Christ said unto his Disciples, *All power is given to me in heaven and in earth; go ye therefore and teach all Nations, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, unto the end of the world*: But the Bishops of England they had their power in the dayes of king *Henry* the eighth, from him and the Lords and Commons assembled in Parliament, to make, ordain, and consecrate Arch-Bishops, Bishops, Deans and Chapters, Deacons, Priests, Ministers, &c. and the like power and command they received from other Kings, Queens, and Parliaments afterward, but not from Jesus Christ; for they whom Christ sent out to preach to them he gave power, and to them he gave some Apostles, some prophets, and some Evangelists, Pastors and Teachers: But those who were made by the power and command of the Pope, the Kings and Rulers of the earth, they were called Cardinals, arch-bishops, Bishops, Suffragans, Priests, convents, Deans, and Chapters, Deacons, Arch-Deacons, Prebends, Parsons, Vicars, Priests, Rectors, Clerks, Ministers, &c. And the Assembly of presbyter Divines so called, and the Commissioners for approbation of publick preachers, they received their power, rule and command to ordain Ministers and preachers, and to set them solemnly and sacredly apart to the office and work of the Ministry, from the Rulers of the earth, as you may read at large in the two Ordinances made, one by the parliament of Lords and Commons, and the other by *Oliver* protector and his Council, by them they had their power and command, and not from Christ, for without their power and command they did not act; and by that rule, viz Acts and Ordinances, that the Rulers of the earth set them, they acted by and not by the power or spirit of the Lord Jesus Christ, as did the Apostles; and therefore all (both Popes, Emperors, kings, queens, counsels, parliaments or rulers, bishops, assembly of divines, protectors, counsels and Commissioners) their works that they have done herein are abomination unto the Lord, because they are not done by his power nor his spirit, but by the imaginations and devisings of their own hearts, which by the light are seen and made manifest to the children of the day, whom God hath by his spirit called out from among the *Babylonians*, to dwell in the City of God, and to worship him in spirit and in truth, for God dwells not in Temples made with hands, nor is he worshipped in these Churches that are made with hands.

See John
Goodwins
Book of Tryers.
page 5:

And now I shall come to show you something of what I have both heard, read, and seen, and understand by the two Universities of Cambridge and Oxford, and likewise of their teaching and bringing up, and their making of young men Masters, preachers, Doctors, &c. As for the two Universities they were founded by the popish Saxon kings, and other popish kings, Bishops, Knights, &c. men and women. The first common School in Cambridge was founded by *Sigisbert*, King of the East Angles, and the University-Colledge in Oxford was founded by *Alured*, one of the Saxon Kings: and *Baylis* colledge at Oxford was founded by *John Baisil*, King of the Scots: and it is recorded, That *Queene Colledge* at Cambridge was founded by *Margaret*, the Wife of King *Henry the third*, and finished by *Elizabeth*, the Wife of King *Edward the fourth*: and the *Brazin-Nose-Colledge* at Oxford was founded by *William Smith*, Bishop of *Lincoln*: but *St. Johns* colledge at Oxford was founded by *Sir Thomas White*, Alderman, and late before Mayor of *London*: and for the other Colledges, they were founded in the honor of one Sator or another, and called by their Names; viz. *St. Johns* Colledge: *All-Souls* Colledge: *Margaret* Colledge: and another is called falsely by the name of *Trinity* Colledge, and another by the name of *Isis* Colledge: &c. one by the name of *Christ* Colledge: and one by the name of *Corpus Christi* Colledge; that is, the Body of *Christ* colledge, &c. So by these names & titles ye may see what the founders were, & what their religion was; & now you shall see hereafter by the practise that is in these colledges, that the great and wise men of the world so highly esteem of for their works sake, &c. But first you shall see what the learned themselves have writ of them: *Wickliffe* terms the Universities to be the Synagogue of *Satan*: and *John Ellis*, called them Lieutenants of *Antichrist*: and *Luther* called them the Gates of Hell, the dens of *Antichrist*, Houses of Lyes; for said he, They are all Heretical by their school-Divinity, and they are Dens of Thieves, said he: And *Tindal* hath Thus whosoever Ordained Universities, he is Alexander or Heli, *St. Thomas*, or any other, he was a star that fell from Heaven to the earth; for he was brought in (said he) Moral Crimes for Faith, and Opinions for Truths sake, said he, The Universities are the very confused cloud & open gate of Hell, said he, This Cloak [meaning the Universities] is of all other most noysome, & doth most hurt and damage; for, said he, All moral Divines have a wicked conscience, full of scrupulosity. And *Will. Dell* says, That yet the Universities are the strongest holds that *Antichrist* hath had amongst us: so that notwithstanding all their Reformation in their Religion, the Universities remain in a manner as bad as they were. Now for their Works; first, When any scholar comes to any of these colledges, he is examined of his *Latine* and *Greek*, and *Hebrew* Tongues: and if he be a good scholar, and perfect in his answers, he is approved of, and when he has got him a Gown and a pair of Cuffs, he is admitted into the colledge to be a student, and if he be a great man's son, or one that can make great friends to the Vice-chancellor, or the head-man of an House, then he gets the greater place in the colledge: but if he be a poor young-man and of mean parentage, then a mean place must serve his turn, so that in their fountains of Learning to be Ministers, is respecting of persons: for there is saying to the rich, Sit, or be thou here; and to the poor, Be thou in one of the meanest places: And then they are set to study *Logick* [that is, the Art of Reason] *Philosophy* [that is, studying for Wisdom.] And these

Tindal in his Book of the Revelation of Antichrist.

where they read, and where they dispute, and where they may be-
 comeable Disputants, that they may dispute at Schools, and make Themes
 and Verses. And in that time called *Cras*, one College Disputes against
 another. Now do but observe a little of their behaviour and carriage in that
 time of their Disputations. Those colleges who are to Dispute one against
 another, makes choice of one amongst themselves in each College to Dis-
 pute, that by their Disputations it may be seen which is the greatest Schol-
 lar. And he that they have made choice of to Dispute, they take him up
 upon their shoulders and carry him out of the school; and in the time of their
 disputing there is such hissing and huzzing, like a company of Gamesters at
 Play; and when they cannot get mastery with their tongues by Disputing,
 then they fall together fighting for mastery, and tear the Gowns from one
 another's backs, and lose their Hats, and beat one another along the Knees,
 and some of them go away with black Eyes. And at the end of four years,
 if any Schollar is judged fit in Schollarity, he is to take a Degree, and then
 he must go about the City from college to college bare-headed, with a
 square Cap in his Hands, and a Hood upon his shoulders made of Embro-
 idery with the Woolworth, which they call *Vilium*, to beg a Grace; and if
 he have any thing against him, then he takes a Degree of *Bachelor of*
Arts, and when he hath taken that Degree, he may choose whether he will
 be a Divine, or a Lawyer, or a Physician, or an Astrologer; that Art which
 he chooseth one of, he furnishes his study with Books accordingly, and so
 study three years more: so that four years and three years is seven years,
 the time of an apprenticeship, unless that any be favoured by the Vice-
 Chancellor, who gives a year and several graces to the party favoured; and
 then in the time of *Time* is to dispute for his Degree of Master of Arts;
 and then at that time he takes his Degree of Master of Arts; and then he
 changes his Hood, and wears a silk one, and changes his Gown, and wears
 a pair of Collardones on his feet, and then he gives money and rich Glories
 to the Vice-Chancellor, and to several Doctors, Masters, and to the Bea-
 chers that were before them with a silver tipps staffe from place to place, and
 then a great Feast is made in the Colledge-Halls, and there they have
 their Wine and Musick. And then the next Degree he takes is Bachelor of
 Divinity, and after Doctor of Divinity; and now take notice, That when
 any comes to take his Degree of Doctor of Divinity, that several Doctors
 sit down to the Vice-Chancellor to beg a Grace for the Doctor that is
 to proceed, and when the Vice-Chancellor hath granted him to be a Doctor,
 the Doctor then rises up, and kisses the Vice-Chancellor's feet, and then
 he kisses the Doctoral kisse, and then is given a Doctoral Ring, Glories, and a
 Doctoral Dinner, and Musick; and at their publick Commencement, or tak-
 ing of their Degrees, they all meet together in one of the Houses of high
 place, fully called *St. Maries Church*, (or other) and there is great Seate-
 beres, and there all round the high place sit all sorts of people, men and
 women, and in the middle stands a place somewhat like a Pulpit, and in
 that place sit the most noble Varlois, who they count a great Schollar, who
 is chosen out of the University, and he is called a *Prebendary*, or a *Curry-
 ing*, and he stands up in the middle and presence of the Vice-Chancellor, the
 Doctors, Heads, Students, Schollars, and all the great sort of Ministers
 and people for several hours, and jeers, scoffs, derides, and reproaches all

lust of perfume of all ages, fests, feasts, and professions; and the a pleasure they
 laugh and rejoyce, and to follow and beguile and beguile, and make a noise cry-
 ing to hear his words, and to take pleasure in unrighteousness; and in
 these times the scholars are so rude, that at night time no women or civil
 people dare leave pass out of their houses for fear of being abused by them.

Now in the time of these seven years they have several titles given, viz.
 Seditious, Undergraduates, Divines, Students, Bachelours of Art, Masters
 Arts, Bachelours of Divinity, and Masters of Divinity, Doctor of Divinity,
 and such like Universities: they study philosophy, and vain deceit, (the
 word of knowledge, and wisdom, (the art of reason) Rhetoric (the
 art of well speaking) and dead Banks of Moral Philosophy, called Ethics;
 and Divinity, they study likewise, and mingle all together, and all this
 stuff, viz. Logic, Rhetoric, Philosophy, Divinity, the languages of Greek, Latin,
 and Hebrew, that they have learned and studied for, are called gifts fit for
 the Ministry, say the wise men of the world here I say. That these things make
 none the Universities scholars fit for Ministry of the Gospel: but makes
 them light, vain, proud, contentious, bold, impudent, scoffers, mock-
 ers, and persecutors, lovers of pleasures more than lovers of God, and dis-
 pers of those that are good, and so not fit to be Ministers of Christ, but of
 Antichrist, which are but unprofitable talkers.

And likewise in these Universities are brought up young men to be, viz.
 Doctors of Divinity, Masters and Doctors of Arts, and Masters and Do-
 ctors of Physick, and Rhetoric, Mathematics, &c. And these two Universities
 are called the Eyes of the Nation, but they are both dark and blind eyes;
 and they are called the two Fountains of Learning; but they are both sin-
 king Fountains, that no sweet water issues out of, them, therefore it is high
 time to cleanse them of their filth and abominations. And for their learn-
 ing, I am sure there is as much wickedness and ungodliness learned and pra-
 ctised both by the Scholars and their Tutors and Governors, as by any o-
 ther sort of people, as you see in part before written. And now I say,
 What is the Reason that the Hospitals are laid down, and that the poor are
 neglected as they were wont to be? And why are the servants wages abated?
 Covetousness abounds, the hand is shut from the poor, and the poor is rub-
 bed, and the cry of the poor is heard, and the cry of the Labourer is heard,
 and we bear to them that withhold the Labourer of his wages, and devour
 up the poor, and that takes gifts and bribes for a thing of naught, and that
 take pleasure in unrighteousness, and rejoyce in wickedness, and live in plea-
 sures, and show inquiry after you as with Cart Ropes: You Heads and Ru-
 lers of Oxford and Cambridge, take notice of what is written against you:
 And as for your Scholars, they are as wild as a wild Asses Colts, heady,
 high minded, fighters, quarrellers, scoffers, and many of them will be drunk
 and will swear, and will cheat and cheat one another, by setting one another
 upon the score for bread and drink, and rob mens orchards too some of them,
 which I have heard from their own mouths, and lye up a-nights revelling
 and drinking, and for great sums of money upon their fathers scores to pay
 more then their fathers allow them; whose robbeth his father or his mother,
 and saith it is no transgression, the same is a companion for a destroyer, and
 the drunkard shall come to poverty, and never inherit the Kingdom of God;
 and thus you may see what vile brains they make Ministers of the Gospel of

Deut. 1. 1.
 Prov. 1. 1.
 Eccles. 1. 1.

Deut. 1. 1.
 Prov. 1. 1.
 Eccles. 1. 1.

Deut. 1. 1.
 Prov. 1. 1.
 Eccles. 1. 1.

Deut. 1. 1.
 Prov. 1. 1.
 Eccles. 1. 1.

**DEN's Testi-
mony against
Divinity De-
grees. pag. 12.**

but of such, and such like do they make Ministers at Cambridge and Oxford for said *William DEN* in his Book, *The Popes Power* (whose soul and life dash in in human Externity, and Saint Divinity) and they may give the power of life to themselves, and glory Whitechildren have (after the example of the *Whitians*) given their children Degrees in Divinity, as they in *Arx*, and the glorious titles, of Bachelors, Masters, and Doctors in Divinity, as many Crowns of Gold upon their heads, is with the human and promotion from all people who have been under the delusion of Antichrist, and in the confounding of this Evaluation, or Degree (which is also done for a sum of money) they give the Graduate Licence and power to preach, and to expound the Scriptures, and that by the sole authority of the University: for said he, The Vice-Chancellor admitting a Bachelor in Divinity to his Degree, with these words, *In the Name of the University we admit you to declare all the Popes Bulls in the Name of the Father, Son, and Holy Ghost: And so the Bachelor in Divinity hath power in his Degree to do as he will with the Apostolical Epistles, however or no further: And admitting a Doctor to his Degree, the Vice-Chancellor saith thus: We do hereby interpret and preserve all the Holy Scriptures both of the Old and New Testaments, in the Name of the Father, Son, and Holy Ghost, &c.*

And thus the Vice-chancellours, Doctors, Proctors, Bachelours, Masters, Students, Scholars, Prevaricators, &c. of Cambridge and Oxford, read Lectures, teach, study, and give and take their Degrees, and eat and drink, and wear their Robes by the Rules, Statutes, and Constitutions of the idolatrous Kings, popes, monks, &c. who were the founders & confidors thereof, and Denotes therein, solely for the popish Catholics, (and not for Christ Difficulties to learn the Gospel in) So that the two Universities are the Nests where the Devils hatch the Cockatrice Eggs, till he hath brought forth young Serpents and afterwards nurses them up till they become old Dragons; and from the fountains of these Fountains run all these foul streams of error, Factions, Seditions, Sects, Heresies, Schisms, Debates, Strifes, & Contentions &c.

So that it is plain that the Parish-Priests of the Nations, called by the world their Ministers, buy their Power, their Gifts at the Universities, not men for a sum of money, *Simon Magus* like, that they preach by for hire, and study or divine for money by: Therefore they who are made Ministers at Cambridge and Oxford, ate the worlds Ministers, and not Christ Ministers; for Christ Jesus said, *All power in Heaven and in Earth is given to me: and he ascended up on high, and he gave gifts unto men for the work of the Ministry, for the edifying of the body of Christ, and for the perfecting of the Saints: And to those that he gave gifts to, he sent them forth to preach the Gospel in all Nations, saying: Go ye into all Nations, and preach the Gospel every creature: And he gave them power, and of him they received power, and ward by Christ alone made able Ministers, not of the Letters, but of the Spirit; and for this they gave not any money, for said Christ, *Freely have ye received, freely give:* neither did they learn the Gospel of man, but had it by the revelation of Jesus Christ: And those whom Christ sent out to preach the Gospel, were called Apostles, Prophets, Evangelists, Pastors, Teachers, &c. But those that are made Ministers at the Universities of Cambridge and Oxford, are called Bachelors of Art, Masters of Art, Bachelors of Divinity, Masters of Divinity, Doctors of Divinity, &c. and they receive their power from men, and not from Christ: *W* (saith the Vice-Chancellor) admit you*

**'See the APOLO-
GY of the Eng-
lish SEMINA-
RIES, p 24 & 8**

**Eph. 4. 8, 9, 10,
11, 12.
Math. 28. 18,
39.**

**Math. 10. 3.
Acts 1. 4.
Gal. 1. 11, 12.
1 Cor. 3. 6.
2 Cor. 12. 12,
Eph. 4. 11.**

in deiers, &c. Now Christ told his Apostles, *That all power in Heaven and in earth was given to him of his Father: But of whom received the Vice-Chancellor his power out of Christ, but of man, as appears by a Statute-Law, the words are these: If any person or persons shall molest, disturb, vex or mis- Anno 1. MA. use any Preacher or Preachers at any time hereafter shall be licensed, allowed, RY: 1 Parl. cap. or authorized to preach by the Queens Highness, or by any Archbishop-Bishop or Bi- 3. A carnal shop of this Realm, or by any other lawful Ordinary, (or by any of the Vni- Commandments versities of Cambridge and Oxford) &c. Here by mans Laws the Vice- to make Mini- Chancellors receive their power and authority to make Preachers, and for sters by money do they admit men to preach, and for their gifts they pay men for, Prov. 15. 8, 9, and for their admittance to preach they give money for: and for hire they 16. ver. preach, and for money they study, and divine, and all that is done by the means of the two Vniversities, which is an abomination to the Lord; for a corrupt fountain cannot send forth at the same place both sweet water, and bitter; For I say, there are three sorts of men, or four, that ascends out of these two Fountains, viz. Cambridge and Oxford, and these four sorts are all learned men, and men that are in high esteem with the men of the world, and these are, the Lawyers, the Priests, called Ministers, the Doctors of Physick, and the Astrologers, which the world runs after a whoring, as after so many Idol-gods; for first, many people if they have lost any thing, or have any thing stolen from them, then they run to the Astrologers to know where it is, and then from one part of their money for casting of a figure, and telling of a life. Secondly, If they be sick a little, then they run to the Doctors for help, and not to God, for he is not in all the thoughts of the wicked; and so the Doctor he gets another sum of money for his imaginary directions that profits not, but does hurt to the bodies of men, women, and children. Thirdly, If any difference or quarrel befall amongst men, then straightway they run to ask counsel of a Lawyer, and ask not counsel of the Lords, and of the Counsellors, Lawyers, &c. they take counsel to arrest, and sue one another at the Law, and they get another part of the peoples money. Fourthly, the people run generally after the Priests, who they call Ministers, that preach to them for hire, and divine for money, thinking that by those unprofitable talkers they shall be taught the way to Heaven, and to them they pay tythes, and to them they give money, gifts, and rewards, and of them they are ever learning, but are never able to come to the knowledge of the truth, because they are seduced by such unprofitable talkers; and so the Priests take the peoples money for nought, and the people being seduced by these unprofitable talkers, give their money for that which is not so the Laodiceans, verse 4. bread, whereas if they would come and learn of Christ who is the true way, and the way to the Father, and the way to peace and rest for their souls; he would lead them, and teach them, and feed them freely without money and without price.*

Therefore I say to all people, So long as you follow the unprofitable talkers which you call Ministers, you will never come to the knowledge of the truth, nor to rest and peace for your souls: Therefore cease from them, and come to Christ Jesus the light, that by the light ye may come to the Father, and behold the Lamb of God, Christ Jesus, that takes away the sins of the world, and behold the glory of God in the face of Christ Jesus.

And again, Leave of going to ask counsel of the Lawyers, neither do ye take

take counsel of them, for so long as ye take counsel of them, ye will never keep money in your purse, nor your lives be at peace. Therefore I say people, When there ariseth any difference amongst you, ye need not take counsel of the Lord, and take counsel of the Lord what ye shall do therein; and the Lord God will lead you out of all strife and contention, and teach you how to agree with your adversaries quickly, and to love your neighbour as your self, and to forgive your enemies, and to live in peace with all men: Therefore I say to all people, Cease from the Lawyer, and follow the Lord wholly, who giveth to man every good thing.

And again I say people, Cease from the Doctors, for so long as ye follow them, ye will never enjoy your healths, and come to God who sent his Word and healed the people, and delivered them from their destruction: Christ healed the woman of her Issue who had spent all that she had; and had suffered many things of many Physicians; and was nothing bettered, but grew rather worse. Therefore I say, Forsake the Physicians, and come to Christ who rebuked the fever, and said: *Thou woman, be whole.* God he wounds, and he heals; he kills, and makes alive; he brings down to the Grave, and raiseth up again. But some it is very like may say, *Must we not use the means when we are sick, and have something to do as good?* Yea, but I say, Wait with patience upon the Lord, stand in awe, and be not afraid; if the Lord command thee to go and take a Plaster of Figgs and lay to thy sore, or to go and drinke water, or wash in the water and thou hast in whole, then go in the Name and in the fear of the Lord, and do as he commandeth, and believing in the Lord, thou shalt thou be made whole. Now I say, That these three sorts of men, (for I will put the Doctors and Astrologers together) the Priests, who are called *Ministers*, the Lawyers and Physicians, are all one to the people like the *Lousie*, the *Caterpillar*, and the *Palmerworm*; for all of them will have the people's money, and what the one leaves, the other comes after and taketh. And again I say, That these learned men have been ever a generation of persecutors of the people and servants of God; and the Scriptures doth testify with me, that those Priests that were made and consecrated by men, and the false Prophets, were in all generations persecution of the true Prophets and servants of the Lord, which he sends forth to declare his Messages; and this I will prove both by Scripture and History to be true.

For it is thus written in the Scriptures; *Thus Jeroboam the son of Nebai, King of Israel, made as Bethel Priests of the lapels of the people which were not of the sons of Levi, for the high places: But in the dayes of Jeroboam the son of Noah, King of Israel, God sent Amos an Herdsman of Tekoa, to Bethel; and Amos in the Name of the Lord declared against the high places, and said, The Land should be desolate, and the Sanctuary of Israel should be laid waste, and the Lord would rise against the House of Jeroboam with the sword: But Amaziah the Priest of Bethel, who sent to Jeroboam King of Israel, saying, Amos hath conspired against thee in the midst of the House of Israel, and the land is not able to bear all his words; for thus saith Amos, Jeroboam shall dye by the sword, and all Israel shall be laid away captive out of their own land. And Amaziah the Priest of Bethel said unto Amos, O thou Seer, go flee thee away into the land of Judah, and there eat bread; and prophesie here, but prophesie not again any more at Bethel, for it is the Kings Chappel, and the House of the Kingdom.*

And *Zedekiah* the son of *Chinnan*, one of *Ahab's* false prophets, went
and smote *Miriam* the true Prophet of the Lord upon the cheek, &c. *1 King. 22. 17.*

And in the dayes of *Jehoiakim* King of *Judah*, *God sent Jeremiah* to go
and stand in the Court of the Lords House, and God commanded *Jeremiah*,
saying, *Thus saith the Lord, I will make this House like Shiloh, and I will*
make this City a curse to all the Nations of the earth, &c. *2 Chr. 18. 10.*
Jer. 1. 1.

And *Jeremiah* said unto all the people that came to worship in the
Lords House, *Thus saith the Lord, I will make this House like Shiloh, and I will*
make this City a curse to all the Nations of the earth, &c. And when *Jeremiah*
had made an end of speaking, then the Priests, and the false Prophets, and
the people took *Jeremiah*, saying, *Thou shalt surely dye.* And the Priests
and the Prophets spake unto the princes and to the people, saying, *This man is*
worthy to dye; but the Princes and all the people said unto the priests and
to the prophets, *This man is not worthy to dye, for he hath spoken unto us in the*
Name of the Lord our God, &c. And the chief priests, and the Scribes, and
the Elders conspire against *Christ Jesus* the Son of God, and held a con-
sultation, and they and the whole council took *Jesus* and bound him, and
carried him away, and delivered him to *Pilate*, and would not cease till
they had got him crucified and put to death: *As said they, We have Law,*
and by that Law he ought to dye, because he made himself the Son of God, &c. *John 19. 7.*
And so likewise in the dayes of the Apostles, if any tumult, or imprisonment, or
death fell upon them, the Priests, the Scribes, and the Rulers of the Temple,
would often have a hand in it, *As for as*

And the Priests and false Prophets were that *Jerusalem* and other of the
Kings of *Israel* and *Judah* had made, such like persons for persecuting, were
the Bishops and the Clergy of *England*, who were bred up at the Universities
of *Cambridge* and *Oxford*, and such as the Priests (who were called Ministers)
in these dayes, for I say, The same spirit that ruled the Popes, Cardinals, Bi-
shops, &c. in the persecution of the servants and saints of Gods the same
spirit ruled the Bishops and Clergy in the dayes of the King and Queens
of *England*; and the same spirit ruled the Priests (called Ministers) in *Eng-*
land now in these dayes as it did them in those dayes; for the Pope in his
councils made Decrees, Canons, and Institutions for the correction of
Hereticks, as they called them; for whosoever did speak against him, his
Laws, Decrees, Canons, Institutions, or the Popish Religion in General
or particular, either by disputing, preaching, writing, printing, or other-
ways, were counted Hereticks, and then according to the popes Canons,
Decrees and Institutions, were the Cardinals, Bishops, and others of his
Clergy, to proceed against them in their Ecclesiasticall Courts by inquisi-
tion, examination, or proof of Witnesses, &c. and so to passe definitive sen-
tence upon them, according to the popes canons and Decrees, &c. and
then those they called Hereticks were delivered by them to the Secular pow-
ers, viz. the Magistrates of the Land, who did punish those that they called
Hereticks by whipping, sticking, hanging, burning, chopping off their
heads, or cutting out of their tongues, and purbath of iron in their mouths,
and boared their tongues through with hot Irons, banishment and confisca-
tion of Goods, and many other torments, &c. And now I will instance
one particular mans sufferings; and that which they made his crime, was for
setting up a certain Bill upon one of their fally called church doors, against
the popes pardon, in which Bill he named the pope to be Antichrist, for the

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JOHN CLARK
of Melden in
France &
Wool-Carder
by Trade.

This latter was
done upon him
at METZ in
LOTHERING,
1524.

2uk. 9. 5455,
56.

Mat. 26. 53,
5253

TINDAL in his
Book of the
Revelation of
Antichrist.

Statute ex Of-
ficio Hen. 4

which he was three severall times whipped, and after that he was burned in the forehead (I would have parliament to take notice of this whipping and burning, and do not as the popists do) and for pulling down the images, and breaking them to pieces, he was by the Canons, priests and Monks, &c. judged and condemned, and by the Secular powers had his right hand cut off from his arm, and with a sharp pair of pincers they violently pulled his Nose off from his face, and his paps from his Breasts, and both his arms from his body, and afterward burned him in the fire. And so by this example let all judge what spirit these were of, whether this Spirit that led them on to do this, was of God, or of the Devil, I say, That that spirit that led them on to destroy mens bodies by burning or otherwayes, was not the spirit of Christ Jesus: for Christ answered James and John, saying, *The Son of man is not come to destroy mens lives, but to save them:* therefore see how contrary that spirit was by which the Pope and his Clergy were guided by to destroy the lives of men, to the spirit of Christ, as you may read: And the same spirit that guided the Pope and his Councils to destroy mens lives, guided them to make Decrees to pay tythes: for in the Council of Lateran under Pope Gregory the tenth, said they, *Let no man give his tythes where he pleaseth, as before; but let them be paid to Mother-Church, &c.* Now do but observe Tindall, who said, *That all moral Divines have a wicked conscience, full of Scrupulosity;* and said he, *All that do pursue are Antichrist, the Pope, the Cardinals, Bishops and their Adherents: Takanotice, and their Adherents do pursue: therefore the Pope, Cardinals, Bishops and their adherents are Antichrist: and I say, If of Antichrist, then not of Christ, but against Christ and his anointed did they sit in counsel, and plotted against the just to destroy them.*

And now ye shall see it appear that the Popes Adherents, viz. the Bishops and the clergy of England were guided by the same spirit as the Pope was: and also the Magistrates likewise: for in the dayes of King Henry the 4th, it was agreed upon by the King, the Lords Spiritual and temporal, and by them enacted, *That no man within this Realm, or any of the Kings Dominions, do presume to preach, teach, inform, maintain openly, or in secret, or make or write any Book contrary to the Catholick faith and determination of holy Church: and if it happen that any person or persons, of what kind, state or condition sever be or shal be, do attempt any manner of thing contrary to this Proclamation and Statute, &c.* The Ordinary of the same Diocesse upon information had power by the said Statute (so called) to cause the party or parties so defamed and evidently suspected, to be arrested, and to detain the party or parties in safe custody until he or they had purged themselves touching the Articles laid to his or their Charge in that behalf, or else till they had denied and recanted, &c. And further, if any person was lawfully convicted before the Ordinary of the place, or his Commissaries, of the said preachings, teachings, opinions, writings, &c. and would not abjure and recant, then sentence was to be pronounced by the Ordinary or his Commissaries upon the party or parties, and after sentence pronounced, he, or they were to be delivered over to the Secular Power, viz. the Mayor, Sheriffs or Sheriffs, or Bailiff, of the City, Town, Burrough or village of the same County, who were to take unto them the said persons so offending, and cause them to be openly burned in the sight of all people, &c.

And Thomas Arundel Arch-Bishop of Canterbury, with other of the popes Adherents, added to the Statute so called, their own Constitutions, where

whereof one was: Item no manner of persons shall presume to dispute upon the Articles determined by the Church, as is contained in the Decrees, Decretals, his Adherents or Constitutions provincial, or in the general Councils; nor none shall fall in doubt were means by the Authority of the said Decretals, or Constitutions, or the Authority of him whom they shall make them, nor teach any thing contrary to the determination thereof, &c. And whosoever doth preach, teach or obstinately affirm contrary to this and all other Constitutions, and Decrees (except he recant in manner and form aforesaid) shall forthwith incur the penalty of Heresie, and shall be pronounced an Heretick in all effect in Law. And no sooner were these Constitutions and their pretended Laws finished, but Thomas Arundel Arch-Bishop of Canterbury, and the learned Clergy his Brethren, Suffragans and assistants, fell to put it in execution, and gave sentence definitive upon William Sautre, alias Chaurse, for an Heretick, and delivered him over to the Secular Power, viz. the Mayor and Sheriffs then of London to be put in execution; And for fear (said my

Author) that it should not be speedily enough done, the Bishops called upon the King to make a Decree, who thereupon did, and sent it to the then Mayor and Sheriffs of London to put in execution; and the words of the Decree in the latter end of it are as followeth: Provided alwayes according to the Law of God and man, and the Canonical Institutions in this behalf accustomed, That such Hereticks convicted and condemned in form aforesaid, ought to be burned with fire: We command you as straitly as we may or can, firmly injoyning you, that you do cause the said William Sautre, being in your custody in some publike or open place within the Liberties of your City aforesaid [the cause being aforesaid published to the people] to be put in the fire, and there in the same fire, really, to be burned, so the great horror of his offence, and the manifest example of other Christians. Fail not in the execution hereof, upon the peril that will fall thereupon: Teste Rege apud Westmonast. 26. Febr. An. Regni sui.

And the like was done upon John Bradya Taylor, and Sir John Oldcastle; alias Lord Cobham, and William Thorp, for denying swearing by the Book, and saying the priests had no title to tythes under the Gospel, was committed to prison, in which it was thought that he died.

Now here I observe that in the Scriptures [and in the heart] it is written that Christ said, Swear not at all; and likewise that those Ministers that he sent out to preach the Gospel writ to the Brethren, saying, My Brethren, swear not, neither by heaven, nor by earth, nor by any other oath, &c. Now Christ that taught men they should not swear at all, he was by the scribes and pharisees and the high priests (who taught men to swear) counted a perverter of the Nation, and was vehemently accused, and said that they had a Law, and by that Law he ought to dye; and they did not cease till that he was put to death. And James he was by Herod slain with the sword, who writ to the twelve scattered Tribes, saying, Above all things my Brethren, swear not, &c. And William Thorp for denying to swear by a Book, at the pope and his adherents command, was put in prison, wherein it was thought that he dyed. And now in these dayes some lie in prison because they will not swear at all.

Now I suppose that none will be so impudent, as to say that Christ and the apostles were nor guided by the spirit of truth, but that they will say on the contrary, viz. That Christ and his apostles were guided by the spi-

The Spanish Inquisition is no Law of God; nor the Dominicans Fryars that were deputed. Inquisitors, were no just Judges of Heresie: Neither was the English Clergy, who were led by the same spirit.

See FOX Hist. & Mon. Vol. 8 Elizabeth.

Young denied to swear in the dayes of Queen MARY

Matth. 5. 34

35. 36. 37. &

23. 16. 17.

18. 19. 20. 21.

22.

Ier. 31. 33.

Heb. 8. 10. 11.

James 5. 12.

Luke 23. chap.

Act. 12. 2.

is of truth: Then I say thus, That the Scribes, pharisees, and the high priests, and the pope and his Adherents, viz. the Rulers of the earth, the Bishops and the Clergy, were and are all guided by a spirit of Error, by which spirit of Error the Scribes, Pharisees, chief Priests, the Pope and his adherents, viz. the Bishops and the Clergy, and the Rulers of the earth taught men to swear, and do teach and compel men to swear by the same spirit of Error. And again, The same spirit which Christ Jesus and his Apostles taught men that they should not swear at all, taught many of the Martyrs to deny swearing, at the Pope and his Adherents command: And the same spirit teacheth us (the people called Quakers) to deny swearing at all; for say we, It is better to obey God rather than man; and therefore we rather choose to suffer for the Name of Christ than to obey man by swearing contrary to the Law written in our hearts by the spirit; and by the power of the spirit of truth are we taught, and do deny the paying of tythes to the priests of this Nation (who are called Ministers) or any other; and by the power of the same spirit of truth do we [so many of us as are called thereunto] suffer not only bonds with patience, but likewise the spoiling of our goods with cheerfulness for the Name of Christ Jesus our Lord, our Law-giver, our Judge, and our Priest for ever of God, by the power of an endless life, and not by a carnal commandment, as the priests of this Nation, called Ministers, are now made by. But of tythes I have more to say hereafter, and the priests likewise.

Anno 1549.
31. year of H.
8. April. 8.

And now I come to shew what an Act was made in the dayes of King Henry the 8th. the Popes Successor: here in England, who by the means of Stephen Gardiner was stirred up to shew himself severe and sharp against those new Sectaries, to wit, Anabaptists and Sacramentaries, as they called them; and that some Articles might be set forth to confirm the ancient Catholick Faith; and for this and other ends through the device of the Popes Adherents, the King summoned a Parliament to be holden at Westminster of all the States and Burgeses of the Realm; also a Synod or Convocation of all the Arch-Bishops, Bishops, and other of the learned Clergy of this Realm to be in like manner assembled; in which Parliament and Synod of the Bishops and the Clergy, and by their means, viz. the Bishops and Clergy, it was decreed in pretence of unity among the Kings subjects, That the six Articles which they had made should be received among the people; and withall, a penalty to be inflicted upon them that refused them: which penalty and the Articles were called the Whip with six strings: And the six Articles consisted the first of Transubstantiation. The second of their Sacraments of both kinds. The third about Priests Marriage. The fourth was about the Vows of Chastity or Widowhood. The fifth was about private Masse, helping of souls out of purgatory. And the sixth was about Auricular Confession. And for the bloody penalty that was annexed unto these six Articles, take as followeth, and then judge whether the King and his Bishops and Clergy did not act like the Pope; and whether they were not led all by the same spirit as the Pope was led by, yea or nay.

Fox. AH. and
Mon. Vol. 2.

Item: That if any person or persons within this Realm of England, or any other of the Kings Dominions, after the twelfth day of July next coming, by word, writing, printing, cyphering, or any other way should publish, preach,

preach, teach, say, affirm, declare, dispute, argue, or hold any opinion that the blessed Sacrament of the Altar under the form of Bread and Wine (after the consecration thereof) there is not present really the natural body and blood of our Saviour Jesus Christ conceived of the Virgin Mary; or that after the consecration there remaineth any substance of the bread and wine, or any other substance but the substance of Christ, God and man; or after the time abovesaid publish, preach, teach, say, affirm, declare, dispute, argue, or hold opinion that in the flesh under the form of bread is not the very blood of Christ, or that with the blood of Christ under the form of Wine, is not the very flesh of Christ, as well apart as though they were both together; or by any means abovesaid or otherwayes, preach, teach, declare or affirm the said Sacrament to be other substances then is abovesaid, or by any means contemn, or deprave, or despise the blessed Sacrament, that then every such person or persons so offending, their aiders, comforters, counsellors, consenters, and abettors therein (being thereof convinced in form under-written by the Authority abovesaid) shall be deemed and adjudged Hereticks, and every such offence shall be adjudged manifest Heresie; and that every such offender and offenders shall therefore have and suffer judgement, execution, pain and pains of death by way of burning, without any abjuration, Sanctuary or benefit of Clergy to be therefore permitted, had, allowed, admitted or suffered, and likewise the forfeiture of all the Estate real or personal to the King, &c.

And by the same Parliament it was likewise enacted, *That for the more effectual execution of the Premises, full Authority of Inquisition of all such men confirmed Hereticks &c. should be committed and directed down into every Shire to certain the Spanish Inquisition, provided that the Arch-Bishop or Bishop, or his Chancellor, or his Commissary to be one, and that every person that should be named Commissioner in this Inquisition, should first take a corporal Oath, the tenor of which Oath here ensueth.*

I shall swear that yee so your cunning wis and power shall truly and indifferently. The Oath for the by excuse the Authority to you given by the Kings Commission made for correction of Hereticks and other offenders mentioned in the same Commission, without any of the bloody favour, affection, corruption, dread or malice to be born to any person or persons: A Inquisition. God you help, and all Saints.

All you Rulers and Magistrates of England that swear and take Oaths, what spirit is it that teaches you to frame Oaths, and leads you to swear oaths, *Feb. 6. 16.* and to give Oaths to men or women? Were they that forged the oath above. *Exod. 22. 10, 11* written, and swore, and required the people to take the said Oath, guided by the spirit of God so to do, yea or nay? And again, Was that Oath the Oath of the Lord that they had forged to be taken, yea or nay? Did the Pope and his Adherents give or administer the Oath of the Lord to any, yea or nay? Was the Pope and his Adherents taught by the spirit of God to frame Oaths to be taken, yea or nay? Or did the spirit of God lead the Pope and his Adherents to swear and to take Oaths against the Saints and Servants of God whom they persecuted to death, yea or nay? I say Nay; the spirit of God neither taught them to make or to forge Oaths; neither did the spirit of God teach or guide them to swear by their own forged, out of the bottomless pit, Oaths: Neither are Parliaments nor Councils in these our dayes taught

taught by the spirit of God to make Oaths; nor doth the spirit of God teach them to swear neither by the Bible or by their hand, or by any other creature, or part of any creature, nor by any of their framed Oaths: but the Spirit of God did teach, and doth teach the contrary now as it did in the dayes of Christ and the Apostles, which spirit I own and obey: but that spirit that frames Oaths which are not the Oath of God, and swears, and requires people to swear by an Oath forged out of the bottomlesse pit, I deny that spirit and its practise, for it is not the spirit of God, but the power of the Prince of the Air that rules in the hearts of the children of disobedience.

*James. 1. 12.
Math. 5. 34.
35, 36, & 23.
6. 10 22.*

*Fox. A.H. &
Mon. Vol. 2.
L. CROMWELL
made Earl of
Essex, Great
Chamberlain of
ENGLAND. and
Vice-gerens to
the King.*

I have read in the Book of Martyrs of one *Thomas Lord Cromwel*, that in the dayes of King *Henry* the eighth did this Nation of *England* a deale of good service, as the story of his life and death doth relate how profitable an Instrument he was in destroying *Abbeys*, *Monasteries*, *Nunneries*, &c. and routing out of the Land the work of the Monks, Fryars, Nuns, and other such like brutish drones, and pulled down the Rood, called the Rood of Grace, and all his Engines, and shewed them openly at *Pauls Cross*, with the blood of a Duck, which the papists made the people to believe it was the blood of *Hailes*, and other such like pieces of Idolatry and Witchcraft he removed out of the way, that the people was seduced by, with the learned men of *Oxford* and *Cambridge*. So likewise he was an Instrument to discover the treachery of the Bishops and the Clergy, who had sworn to be true to the King, and afterwards swore also to be so to the Pope; and for the proof of the same he produced a Copy of their Oath to the Pope, which was read in the Convocation-House before them, and the matter was so plain that they could not deny it. And likewise *Thomas Lord Cromwel* presented the Bible to the King, and obtained License that the same might freely pass to be read amongst all his subjects: This Bible was of the lesser volume: but a Bible of a large Volume began to be printed at *Paris* with an intent of Marginal Notes to it, of which the said *Lord Cromwel* was a great helper of it forward: At which the Clergy was offended: and the cursed Bishops bringing their purpose to pass, brought *Thomas Lord Cromwel* out of favour with the King, and after to his death: For after the six Articles with the penalty annexed to them, and the full Authority of the bloody Inquisition was confirmed, then the said *Thomas Lord Cromwel* being in the Council-chamber was suddenly apprehended and committed to the Tower of *London*, and sundry crimes, surmizes, objections and accusations [as they called them] were brought against him, &c.

*The best of men
in their genera-
tions have al-
wayes been coun-
sed Hereticks by
they who are
Heretick in-
deed.*

1. The first and chiefeft Article that they had against him to accuse him with, was above all others *Heresie*, alias an *Heretick*.
2. That he was a supporter of them whom they counted for *Hereticks*, as *Barns*, *Clark*, and many others who he by his Authority and Letters written to the *Sheriffs* and *Justices* in divers *Shires* rescued and discharged out of Prison. And I say he did well in so doing.
3. That he did disperse among the King's subjects great numbers of Books containing [as they said] manifest matter of much *Heresie*, *Dissidences* and *Misbeliefs*. Was there manifest *Heresie* in the Bible that he disperse abroad? let the *Hereticks* themselves answer.

4. That he caused to be translated into our English Tongue books, comprising matter expressly against their Sacraments of the Altar: and that after the Translation thereof, he commended, and maintained the same for good and Christian Doctrines; and good reason he should do so.

5. They charged him with some heinous words spoken against the King in their falsely called Church of St. Peter the Poor, in the Month of March, so called, in the thirtieth year of the Kings Reign, which was about 18 years before; but if any such words were spoken as tended to Treason, they were Traitors for concealing it so long.

Here you see what was charged against the man for his good service, and for all his good service that he had done the King and the Nation, by the means of the blood-thirsty clergy had his head cut off at the Tower-Hill in London. One thing I observe at the doing or bringing about this thing to be done, is, That before time the two Bishops, viz. Gardiner Bishop of Winchester, and Bonner Bishop of London were made friends, who before were the greatest enemies each to other that might be, and by their means, Barnes, Clark, & Adon. Fox & many others were burned; all that was contrary to themselves must be burned in the fire: and they so delighted in burning of people, that they burned some Papists of their own Religion as well as Hereticks, as they called them. And thus ye may see what a bloody generation these learned men have been, who were brought up at Cambridge and Oxford, and other Schollars, and by a carnal commandment of man made Ministers and Preachers: for no sooner did any thing of God appear in a King or other Magistrate, but these like the red Dragon were ready to devour that good thing in them: For I find that young King Edward was one of a meek spirit, and much inclined to clemency, for he alwayes spared and favoured the life of man, and favoured the life of those they called Hereticks; for one *Jane Butecher* should have been burned, and all his Council could not move him to put his hand to have her burned, but were faine to get Bishop *Cranmer* to perswade him to do it: but *Cranmer* could not with much labour induce the King to do it: Do but take notice of the Kings answer to Bishop *Cranmer*; said the King, *What wilt thou have me to send her quick to the Devil in her error?* And yet although one *Chesham* the Kings School-Master could not perswade the King, nor his Council could not perswade him to set his hand to the burning of the woman, yet the Bishop like the old Dragon overcame him to put his hand to the writing; but *Cranmer* confessed that he had never so much to do in all his life as he had to cause the King to do it; for said the King to *Cranmer*, *I will lay all the charge upon you before God*: So likewise his Council sent the said *Cranmer* then Arch-bishop of Canterbury, and *Ridley* Bishop of London, to perswade the King to permit his Sister the Lady *Mary* that bloody Queen, to have private Masse in her house without prejudice of the Law, for the which they alledged their reasons and perswasions for the accomplishing of the same; but the King replied to them by answering to them from the scriptures, so that they confessed what he said was true: But still they like the Devil did urge it to him politickly, and alledged what danger it might be to him if he should deny such a thing; but the King answered them, and willed them to be content, for he would (said he) spend his life, and all he had, rather then agree and grant so that which he knew certainly to be against the truth: Yet notwithstanding

witchstanding they urged him still to grant it, and would by no means have his nay; whereat the King seeing their importunity burst out in bitter weeping and sobbing, and delured them to be content, &c.

And by theſe two before writ of, viz. King Edward, and Thomas Lord Cramwel, ye may ſee how theſe learned men could turn and wind about to deſtroy the appearance of God not onely in Kings and Rulers, but likewiſe in others; and if they could not deſtroy it one way, they would deſtroy it another, and that was by cauſing their bodies to be imprifoned, wracked, whipped, hanged, burned, &c. as witneſſe all the Martyrs in Queen Marius dayes, whereof Crammer himſelf was one: and the ſame ſpirit that ruled in thoſe Biſhops and the clergy, ruled in the Biſhops and the Clergy in the dayes of the late King, as witneſſe the cruell ſufferings of Henry Burton, John Lilburn, William Prynne, and John Baſſwick, &c. and the ſame ſpirit of envy and cruelty reigns now in theſe dayes: in the pariſh-minifters * of England, for the tree is known by its fruit; for not onely by their deeds, but by their words do I judge them to be ſuch as to what I have heard from ſome of their own mouths; I ſhall let it paſſe, and their deeds to me likewiſe: But by the way take notice what Mercurius Politicus ſaid, viz. that ſeveral petitions were preſented to the Houſe on Thursday the 18 day of Decemb. 1657. containing divers complaints againſt the growth and exorbitances of the people called Quakers [and ſo did Pharaoh againſt the children of Iſrael] was this day read.

* But not in
the Miniſters
of Chriſt.

Exod. I. chap.

The firſt was from the county of Devon and Exeter. The ſecond was from the Miniſters of Northumberland, Durham and Newcaſtle upon Tyne. (but not from the Miniſters of Chriſt.) And the third was from the Juſtices of the Peace, Gentry, Miniſters of the Goſpel. as he ſaid, and others in the county Palatine of Cheſter; and the attestation of the ſame petition by the Mayor, Aldermen and Miniſters of the City of Cheſter, (not the Miniſters of Chriſt.) The fourth was from the Mayor, Aldermen and Common-counſel of the City of Briſtol, with the Miniſters of the Goſpel; as he ſaid, and other chief inhabitants there. The fifth was the humble Petition of divers well-affected perſons, Gentlemen, Miniſters, (he did not ſay here, Miniſters of the Goſpel and others in the County of Cornwall, which ſaid Politicus) were all referred to a Committee to conſider of them, and to collect ſuch heads as may be fitteſt for a Bill for the ſuppreſſing of the miſchiefs and inconveniences complained of therein, &c. And let the priſons in England teſtifie of the ſufferings of thoſe people called Quakers, by the means of the Pariſh-Miniſters of England, and alſo the loſſe and ſpoil of their goods for non-payment of tythes; and likewiſe the whipping, Rocking and ſtoning of them by the bruits of this Nation, above all other Nations; for where-ever they have yet come, the Rulers hath not dealt the like to them as they of their own Nation have done unto them; which Nations may be a witneſſe againſt England in the day of Judgement for the hypocriſie and cruelty in her Rulers and their Miniſters, &c.

Queſt. But it is very likely that ſome may ſay, They be not all ſuch as thou ſhew'ſt them to be, for ſome of them are better then others, therefore thou muſt not condemn all to be alike, &c.

Anſw. I do grant that amongſt the Rulers and Magiſtrates of this Nation

on there is some that are more sober, moderate, and discreet then others are, and will not put their hands to do violence and blood as others do; but of this better sort there is the lesser number. And so I say of those who are called the Parish Ministers, [take notice that for all this] do not own them to be Ministers of Christ] that some of them, and but few, are more wise in their generation, sober and moderate men, and have not yet put forth their hands to do wickedly as the other have done, who^{Epist. of Paul to the Laodice.} profess themselves to be Ministers of Christ, but are not his, as appear by their pride, covetousness, envy, malice, wrath; for they are fierce despisers of those that are good, heady, highminded, and are desirous after filthy lucre, and seek the honour of men, and not of God, and the ruine and destruction of mens bodies, and so are out of the faith, patience, gentleness, quietness, and the meek Spirit, which is of great price with the Lord: and could they have the Magistrate in all things to do their will, they would have had fire and Faggots put to the people called Quakers to have burned them, or else to have had us banished out of the Land before this, out of their way; nay, they would not have spared some of their own Brethren, the Ministers so called, for they would have done by them as *Stephen Gardiner* and *Edward Bonner* did by *Ridley*, *Latimer*, and *Philpot* in *Queen Marias* dayes, or as the late Bishops did to *Henry Burrow*; for the same Spirit, as was in *Gardiner*, *Bonner*, and the late bishops, is ruling in the parish Ministers now, but that they cannot get all the Rulers of the Land to joyn with them to accomplish their design; and these are such who are made Ministers and Teachers by a carnal commandment of men, and the people who will not endure sound doctrine, but turn away their ears from hearing the truth, and are turned unto fables, and according to their own lusts, having itching ears they heap up to themselves Teachers made of *Cambridge* and *Oxford* schollars, heaps of all the blasphemous teachers made by a carnal commandment to be preachers and Ministers of *several* parishes [but not Ministers of Christ] parsons, vicars, curates, Lecturers that has been Rectors, chaplains, viz. *His Highnesses* chaplain, the *Ladies* chaplain, the *Earls* made and sons chaplain, and their *Lords* chaplain; and these chaplains feed at their *Earls*, up to *Whites* and their *Lords*, and *Ladies* Tables, like the prophets of the Groves, that *Wall* to *Rich.* fed at *Isabels* Table: And thus they creep into houses, and lead silly women *Cromwel*, captive, who are laden with sin, and led away with divers lusts, ever of them learn. since the 7th ing, but by their preaching are not yet come to the knowledge of the truth

Month, 1658.

And again, by the means of these parish-Ministers who are so made by a carnal commandment, ru^g hath been born, and is born to persecute the righteous under the Notion of Hereticks, Sedition, Schism, Seducers, Blasphemers, &c. whereas all discord, Debate, Strife, erroneous Opinions, the most blasphemous and Divisions in matters of Religion, and what points of Religion they persons will believe, and what they will not believe, and blasphemy, imitations, deceits of all receiving and beguiling unfable souls is amongst the learned men themselves, came from the who are trained up, and have been trained up at the Universities in Logick, countie of *Sa-Rhetorick*, philosophy, and vain deceit; for are not some of those who are *lop*, wherein is called Ministers, for the pope and his Religion in general; and others for *such* appear the Episcopal Religion; and others for the Scottish Presbyters Religion; that their Ministers had a Anabaptists, Antinomians, Arminians, and fifth Monarchy-Men, so cal-band in it.

led

Epist. of Paul as the Lord. v. 4. sed: and from whence arise all these Nick-names and ill-favoured terms but from these Cambridge and Oxford Schollars, those unprofitable talkers, who are made Ministers by a carnal commandment of man, and not of God? for the Ministers of Christ were not made Ministers by a carnal commandment, but by the spirit; for said Paul, *Our sufficiency is of God, who also hath made us able Ministers of the New-Testament, not of the letter, but of the spirit.*

1 Cor. 3. 5, 6. Heb. II. 5. Inde It was, and it is the work of the onely wise God, and our Lord Jesus
14. Exod. 3. 2. Christ, to ordain, to call, to elect, to sanctifie, to give power, gifts and com-
34. 5, 6, 10, 11. missions, and to send forth all true and faithful Messengers, Prophets, A-
12, 13, 14. postles and Ministers of the Gospel for to declare his Messages in particu-
35. 15. Isa. 6. 8. lar, and likewise to preach the Gospel in all Nations, in Cities, Town and
9. 1. 1. 5. Mat. Villages, unto the utmost parts of the earth, and to bear witness of his
9. 37: 38: & Name before the Gentiles, Kings and Rulers, and the children of Israel, in
10. 1: 5: 6: 7: & season, and out of season, to divide the word aright.
18. 19. 10. Mark 16. 15. Luke 24. 47 48. 49. Act. 1. 4. & 2. 1. 3. 4. 1 Cor. 12. 28. Ephes. 4. 8.
9. 10. 11: 12: 13. Gal. 1. 11: 12. 15. 16. 17. 2 Tim. 4. 2. Epist. Paul to the Lord. ver. 1.

And with this work God never did trust nor put into the hands of Pharaoh King of Egypt to do, nor Jeroboam, nor the Turk, nor the Emperors, nor the Kings, nor Dukes, nor any other sort of Magistrates to do for God, neither did God put this work into the hands of the Pope, nor his Cardinals, nor his Bishops, nor the Priests, nor the Universities, nor the Commissioners of Tryars to do for him: Therefore I say, Who hath required this at any of their hands to do? And by what Authority did any of the aforesaid in his Book of make Ministers, seeing that God never required it at their hands to do? For Tryers, pag. 5: said John Goodwin in his Book, *The two Commissions we implead, the one for Tryers, the other of Ejectors, being neither of them given in charge by Jesus Christ.*

Matth. 28. 18. For Christ Jesus spake unto his Disciples, saying, *All power is given unto me in heaven and in earth: go ye therefore into all the world, and preach the Gospel, and teach all Nations:* Christ Jesus the Son of God, the same yesterday, and to day, and for ever, the first and the last, is he that liveth and was dead, but behold he is alive for evermore; he was before his works of old; he was set up for an everlasting salvation unto the ends of the earth, from the beginning, before ever the earth was made, when there was no depths, when there was no fountains abounding with water, and before the Mountains and the Hills were setled, was Christ the light brought forth, and was by his Father while as yet he had not made the earth, nor the fields, nor the highest part of the world; for when God prepared the Heavens, when he set a compass upon the face of the depth, when he established the clouds above, when he strengthened the fountains of the deep, when he gave to the sea his Decree, that the waters should not pass his commandment, and when he appointed the foundations of the earth, then was Christ with God, as one brought up with him; he was daylie his delight, rejoicing always before him; he was by him when the Lord by his wisdom founded the earth, and by his understanding established the heavens, Christ the power of God, and the wisdom of God, by whom all things were made, & without him was not any thing

1 Cor. I. 24.
John I. 1, 2, 3, &
17. 24

may, That *Temporal Hereditary portion of Lands is Dedicated to God*, and all the *Suins* by a perpetual right to be possessed, to wit, of some of the Lands that is may be secure and free from all *Secular Services and Tributes* to the King, both great and small, without Taxes; which we call *Wittardens*; and that it may be free from all things, for the remission of our souls and of our sins, as the servants of God only, without any expedition or building of a Bridge, or fortifying of a Town, that is they may without ceasing pour out prayers to God for as much as they do, *lignity*, is the end that we lessen their servitude in some measure, &c.

So now here you may see by these gifts above written of, what persons they were that gave and settled the *Parsonage-Lands, Glebe-Lands, Vicarage-Lands*, and other Lands; and likewise for what use the *patties* gave them, and the end wherefore they gave them; and by this you may see how the Kings of the earth provided for the Clergy of their own and the Pope's making; but for the *Prophets and Apostles*, and *Ministers of Christ*, they would not provide any such thing for them, but instead thereof they & their Churches provided for their *Prisons, Dungeons, Whips, Stocks, Bridewells, Saws, Swords, Whacks, Fire and Faggots*. And as for the *Messengers and Ministers of Christ* that be ordained and sent, they would not receive them into their Houses, nor their Doctrine neither; but those who they ordained and consecrated themselves, or (such as were made by a *canon commandment* by the Pope and his *Auditors*, or by a *Commission of Tryers* that

See *Cesars Decree* come in their own Names, and not in the Name of the Lord, such are received and provided for, and called by them *Master*, and a *Honour* and *Land* *Bradley, D.D.* for a certain dwelling place is provided for them, worth too *l.* or 400 *l.* more and *Minister* of or less by the year: For the *Rectory of Almsford in Hampshire* stands in *Nettlebed in* one of the King's Books at 29 *l.* a year; but said *Bradley*, It was let at 450 *l.* *Oxfordshire*, *Communitas annua*, viz. one year with another, beside a *revenue* of 30 *l.* a year but not *Minister* that the *Rector* lived in himself: And this was not sufficient, but the kings of the earth have taken away from the people (and given to their *Ministers* as their servants to preach them up) their *Fields*, their *Vineyards* and their *Olive-yards*, even the best of them; and given them to their servants, and the tenth of the people's *sheep*; and the tenth of their *seed*, and of their *vineyards*, and given them to their *priests, Ministers, and Servants*. And thus the kings of the earth have done, according as *God had Samuel* tell the people, the king they asked for would do.

2 Sam. 8. 1. to she 18.
Read Hollin-
shead Chron. &
Fox A.D. &
Mon. Vol. 1.

But some it is like will say, that the kings gave their own Lands to the Clergy.

But I say, How came the *Saxon kings* by their Lands here in *England* that they gave to the Clergy? Did they not take it from the people by their *swords*? And did not *William the Conqueror* do the like? and did not the *Saxon kings* and *William the Conqueror* prove tyrants to the people, and treacherous likewise? And one thing I do grant, that is this, That the kings or Rulers of the Earth may (with the consent of the people assembled in *council*) raise money for the public good, that is, for the defence of the Nation, and for the preservation of the Nations peace and welfare at home or abroad, by Land and Sea, and defence of the Nations *Enemies*. But I say again, That the kings and rulers of the earth ought not to take away the peoples

people's goods, of the fruits of their labour; not the increase of their seed, nor the increase of their Flock or Herd, or their Vineyard, to give unto others, nor to sell unto others, as some kings of this Nation have done, and taken away from the people the tithes, and sold them to Improvers and others; they gave to their own Ministers, which thing is not good, but evil and abominable in the sight of God: and the buyer and the receiver are as bad as the seller and the giver.

But it is like some will say, *Must not our Ministers be maintained by the tithes?* for they cannot work, for they were never brought up to work; and they cannot labour.

Thus I answer: That they are big enough, and strong enough to work; therefore it is now time for them to begin to labour with their hands, the thing that is good; and in the sweat of their brows to eat their own bread.

For our order is, That they that will not work, shall not eat; provided that they be strong and able to work, as your Ministers are; and they that set them to work, let them pay them their wages out of their own purses, and not out of theirs that own them not. And again, The true Prophet, and Apostles, and Ministers of the Gospel, that Christ sent, they did not take tithes, nor gifts, nor rewards for preaching nor prophesying; for tithes were not the Gospel that they lived by: But those Ministers that the kings and Rulers of the earth, the pope and his Adherents make and send forth, they take gifts, and rewards, and tithes for their preaching, therefore they commit sin by greediness, and do the thing that is not right in the sight of God: for God did not send tithes to be paid to those Ministers that are made and sent out by the kings and Rulers of the earth, the pope and his Adherents; but when God required tithes and first fruits to be paid, he required that the tithes and first fruits should be paid to the Levites, Aaron and his sons [whom God did set apart] to Minister in the priests office, and for the service of the Tabernacle of the Congregation. *Exod. 28. 11. Num. 3. 12. Heb. 7. 5.*

For I find in the Scripture that God gave the Law in Mount Sinai unto Moses, for the children of Israel to observe and keep; even the Law which was a shadow of good things then to come; for said John, *The Law was given by Moses, but grace and truth came by Jesus Christ*: Now I say, That Law by which the children of Israel were commanded to pay tithes, was given in Mount Sinai to Moses, for the children of Israel to observe and keep when they came into the Land of Canaan: And this Law which was a shadow of good things to come, was committed unto the people of Israel to observe and keep, and to no other Nation: for the Lord God had chosen them to be a peculiar people unto himself above all people that were upon the face of the earth: and said David, *He hath showed his word unto Jacob, his Statutes and his judgments unto Israel: he hath not (said David) dealt so with any Nations; for his judgments they have not known*. And Paul said, *That* *Rom. 3. 1, 2*: *to them were committed the Oracles of God*. And now I come to write more largely of tithes than hitherto I have written.

And first, I find that God did not command or require any people to pay tithes and first fruits; but only the children of Israel; and unto them he gave his commandment so to do, and to no other people.

Secondly,

Deut. 10. 8, 9. Secondly, God required first fruits and tythes to be paid to be unto **Land** 10. 11, 12, 13. or Nation; but in the Land of Canaan only.

Deut. 18. 1, 2, 3, 4. Thirdly, That when the children of Israel had possession of the Land of Canaan, and that when they enjoyed peace round about them, that they should pay first fruits and tythes, and not before.

Lev. 27. 30, 31. Fourthly, That the tythe of the Land (of Canaan) was either the seed of the Land, or the fruit of the tree, the wine, the oyl, the increase of the field that the field bringeth forth year by year, the tythe of the Corn, and

Exod. 34. 16. the tythe of the Flock, or of the Herd, the Lord God said was his; and

therefore said the Lord, *The first fruits of thy Land thou shalt bring unto the Lord thy God.* And again said the Lord, *Bring bread and thy first fruits of the first fruits, that thou mayest eat in thy house; and they shall bring them in their tythe to that Store-house, which was called with a curse, that they had robbed God of their tythes and offerings, even that whole Nation had done it.*

2 Chr. 6. 6. Fifthly, That in the land of Canaan, Jerusalem was the place where God did place his Name, and there was the Store-house builded that the first fruits and

Deut. 12. 11. tythes were to be brought unto; and to that place were the tythes and first fruits brought, according to the law of God that came by *Moses*; and to no other place.

Numb. 18. chap. Sixthly, The first fruits and tythes which God said was his, he gave unto the children of *Levi*, even all the tenth of Israel for an inheritance, because the *Levites* had no inheritance among their Brethren.

Deut. 18. 15. Seventhly, That to the sons of *Levi* (who received the Office of the Priesthood) for their service which they served; even the service of the Tabernacle of the Congregation, did God give the first fruits and tythes unto;

Deut. 17. 18. for their maintenance, and likewise the fatherless; the widow and the stranger that came within the gates was to eat thereof, and be satisfied.

Heb. 7. 5. Eighthly, God commanded the eleven tribes of Israel to pay tythes to the sons of *Levi* who received the office of the Priesthood, and to no other priesthood did he require tythes to be paid unto (since the resurrection of *Christ*).

Numb. 18. 21. Ninthly, That the first fruits and tythes were by a Law that came by *Moses* due unto *Aaron* and his sons the *Levites* (whom God had chosen, and not man, to minister before him at the Altar, and to do the service of the tabernacle of the Congregation) and to no other ministers or men whatsoever were (nor are) tythes since that command was given; and the Priest-

hood changed, and the Law disannulled, due. And now by the way take notice a little what the service was that *Aaron* and his sons the *Levites* did, whom God did set apart thereunto:

Exod. 4. 14. *Aaron* and his sons God set apart from the other tribes of Israel for the service of the tabernacle of the Congregation, who did minister before the Lord in the Holy place in the tabernacle of the Congregation unto the Lord, accomplishing the service of the Lord, which stood only in meats

and drinks, and divers washings, and carnal ceremonies which was imposed upon them and the children of Israel to do until the time of Reformation: For first, they were to observe and keep the covenant of Circumcision; every male child at eight dayes old was to be circumcised. Secondly, they were

Gen. 17. 12. to

to observe and keep feasts, viz. the Feast of the Passover, or the Feast of *Lev. 11.3.*
 unleavened Bread; the Feast of Pentecost, and the Feast of Tabernacles. *Iohn 1.22.*
 Now the people were to bring to the Feast of the Passover, a Lamb without *Luke 11.7.*
 blemish, a male of a year old: *Let every man (said Moses) take unto him a* *Exod 12.chap.*
Lamb according to the house of the father, a Lamb for an house, &c. and the *Acts 2.1.*
flesh of the Lamb was to be rosted with fire, and to be eaten with fowls *Exod. 12.16.*
Herbs and unleavened Bread, and they were to eat unleavened bread seven
days. Again, the Feast of Pentecost, that was the Feast that was of the
first fruits of their Harvest: the people they were to bring a sheaf of the first
fruits of their Harvest unto the Priest, and the sheaf was to be waved before *Lev. 23.9, 10,*
the Lord, and the priest was to wave it on the morrow after the Sabbath, &c. *11, 12, 13, 14.*
and the Feast of Tabernacles was to be kept on the seventh Month, at the
end of their Harvest, for seven days unto the Lord, wherein was divers o- *and 33, 34, 35*
fferings, viz. Burnt-offering, Meat-offering, Drink-offering, sin-offering, *Numb. 29. ch.*
&c. Now the people they were to bring their offerings voluntary to the door
of the Congregation of the Lord, and there to offer it, &c. and if it was an
offering of the Cattel, of the Herd, the priests, Aarons sons, were to sprin-
kle the blood upon the Altar, and to lay the Wood in order upon the Altar,
and put fire to the Altar, and to lay the parts, the head, and the fat in order
upon the Wood that was on the fire upon the Altar, and the priest he was to
burn all upon the Altar. These offerings were made for sin, viz. for the
sin of the Rules, and for the sin of the priest of the Congregation; and for *Lev. 1.1, 3, 4,*
the sin of any of the people which they have committed wilfully or through *5, 6, 7. chap.*
ignorance, for which sins there was to be burnt-offerings, trespass-offe-
erings, peace-offerings, &c. offered up by the high Priest, first for himself, and
then for the errors of the people.

So likewise there was divers washings: First *Moses* he washed *Aaron* and
 his sons with water when he consecrated them, according to the command *Exod. 29. 1, 17*
 of the Lord; and *Moses* he washed the inwards, and the legs of the Ram that *Lev. 8. chap.*
 was for a burnt-sacrifice at that time, and a sweet sacrifice. And *Aaron*
 when he offered up a burnt-offering for his own sin, and for the sins of the
 people, he did wash the inwards and the legs of the Ram, and the inwards *Lev. 9. chap.*
 and the legs of the Bullock was to be washed in water, that any of the people *Lev. 1. chap.*
 brought to offer for a burnt-offering before the Lord; and the brazen pot *chap. 6. 28.*
 that the sin-offering was to be sodden in, was to be both scoured, and wren-
 fled in water.

And again, Whosoever touched or did bear ought of the Carcases of a
 ny beast or creeping thing that was counted unclean, he himself was un- *Lev. 11. chap.*
 clean, and was to wash his clothes; and he that did eat of a Carcase of a
 dead Beast was to wash his clothes.

And again, if a house that was spread with the plague of a fretting Le- *Lev. 14. chap.*
 prosie, and was by the commandment of the priest shut up, because it was un-
 clean; then he that went into the house in that time, and he that lay in the
 house, and he that eat in the house were to wash their clothes.

And again, if any man had a running issue out of his flesh he was unclean;
 and his bed wherein he lay was unclean; and the thing whereon he sat was
 unclean; therefore whosoever touched his bed, was to wash his clothes; *Lev. 15. chap.*
 and he that sat on the thing whereon he sat that had the issue, was to wash

Heb. 9. 19, 20. his clothes, and bathed himself with water, &c. Of which there were washings, sprinklings, feasts, burnt-offerings, meat-offerings, drink-offerings, sin-offerings, trespass-offerings, the atonement for the sin of ignorance, the free-will-offering, the peace-offerings, &c. Ye may read of more at large in the scriptures, which things the Law required to be done, were all by the Apostle Paul counted but carnal Ordinances: and when the time of Reformation was come, they were all put to an end: the *bond-writing of Ordinances was blotted out, the Law disannulled, and the Priesthood changed, &c.*

Heb. 9. 10. Now I say, That the Ministers of England never did this service for their tithes and first fruits as Aaron and his son did, nor the Impropriators neither: therefore neither the Impropriator, nor the parish-Ministers have not any right to the tithes of the Land, nor the first fruits neither; for the first fruits and tithes were Aaron and his sons due, who received the Office of the priesthood by the Lords appointment or command; who were to attend continually year by year at the tabernacle of the Congregation, to accomplish the service of the Lord, which was to offer gifts and sacrifices for themselves, and for the errors of the people: for which service doing the Lord God gave them for their portion of the most holy things reserved from the fire, of every Oblation, Meat-Offering, Sin-offering, Trespass-offering, Min-offering, Wave offering, &c. all the best of the Oyle, and the best of the

Lev. 2. ch & 8 Wine and the Wheat, &c. the first fruits of them, which the children of Israel should bring to offer unto the Lord, even to Aaron and his sons, who had the charge of the tabernacle of the congregation, and the Office of the priesthood there: to them the Lord God gave likewise of the fittling of a Cow, or the fittling of a Sheep, &c. the fittling of a Goat, which was brought for an Offering made by fire, for a sweet savour unto the Lord of the flesh thereof: The Wave-breast, and the right-shoulder, and the fat of the Ram, and the Rump, and the fat that covereth the inwards, and the Caul about the Liver, and the two kidneys, and the fat that is upon them, and the right-shoulder, and the breast of the Ram; and whether it be of Ox or Sheep they shall give unto the priest the shoulder, the two cheeks and the Maw, and a loaf of Bread, and a Cake of Oyled Bread, and a Wafer of unleavened Bread; and this was by them to be eaten in the most holy place every meal.

Exod. 29. ch. And again, God he required the Children of Israel to tythe all the increase of their seed that their fields brought forth year by year; and he said, that all the tythes of the land, whether the seed of the land, or the fruit of the tree, and the cry of the Herd, or of the Flock; even of what soever pastureth under the Rod, the tenth shall be holy unto the Lord: and all the tythes was brought into the House of the Lord: for said the Lord unto the Children of Israel, *Then shall truly tythe all the increase of thy seed thou shalt bring into the House of the Lord thy God: Bring ye (said the Lord) all the tithes into the Store-house, that there may be meat in my House, and the Levites, and the stranger, and the fatherless, and the Widow which are within thy Gates shall eat thereof, and be satisfied, as has the Lord thy God may bestow in addition of thy hands which thou dost. And Solomon said, Remember the Lord with thy first-fruits, and with the first fruits of all thine increase, so shall thy barns be filled with plaine,*

Lev. 27. 30.
34. 34.
Deut. 14. 22.
Exod. 25. 19.
& 34. 26.
Mal. 3. 10.
Deut. 14. 28.
& 26. 12, 13.
Prov. 3. 9, 10.

and

Job. 19. 30.

Rom. 10. 4.

Eph. 2. 15.

law; he laid upon the Cross; It was finished. And Paul testified and said, That Christ was the end of the Law for righteousness, to every one that believeth in him, having abolished in his flesh the enmity, even the law of commandments contained in Ordinances; yet the carnal Ordinances which was imposed upon them until the time of Reformation, which time of Reformation was when Christ Jesus the King, Law-giver, Judge, and High-Priest for evermore, came in the fulness of time and blotted out the hand-writing of Ordinances that was against us, said Paul: even such a yoke it was upon the neck of the Disciples, that neither we, nor our forefathers were able to bear, said Peter. But Christ the true King and Conqueror, who hath spoiled Principalities & Powers, & made a show of them openly, triumphing over them, even he whom God hath raised from the dead, and for him at his own right hand in heavenly places, far above all principalities, and power, and might, & dominion. I say, He (Christ Jesus) hath blotted out the Hand-writing of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross. Thus the law was disannulled by Christ Jesus, who having abolished in his flesh the enmity, even the law of commandments contained in Ordinances, &c.

Eph. 1. 10, 21.

Col. 2. 14, 15.

This is Jesus who was called of God, and not of man, nor after the law of carnal commandments was he made an high priest, but after the power of an endless life he was made an High-priest for ever after the order of Melchisedec, and continueth for ever an unchangeable Priesthood; for such an High-priest it became us to have, who is holy, harmlesse, undefiled; separate from sinners, and made higher than the heavens: but by the law by which the levisical priesthood came, were many priests, which had infirmities, which continued not by reason of Death, and so it passed from one to another; which priesthood being imperfect in itself, perfected not any: for he offered up Sacrifice daily year by year: first for himself, viz. for his own sins: and then for the errors of the people: which sacrifices were year by year offered up continually, but the comers thereunto could never be made perfect: for if therefore perfection had been by the levisical priesthood, then what further need was there that another Priest should arise after the order of Melchisedec, and not be called after the order of Aaron: but perfection came not by the levisical Priesthood; for their sacrifices that they offered up year by year made not the comers thereunto perfect: therefore there was a necessity that another should come.

But God so loved the world; that he gave his only begotten Son, who glorified was himself so he made an High-priest, but was glorified of his Father, who said unto him, Thou art my Son, so day have I begotten thee; thou art a priest for ever after the order of Melchisedec: and he was not only called a Priest for ever, but he was called of God an high Priest likewise after the order of Melchisedec: And Christ Jesus the Son of God came, having compassion on the ignorant, and on them that are out of the way: and though he were a Son, yet he learned obedience by the things which he suffered; and being made perfect he became the author of eternal salvation unto all them that obey him, and hath obtained eternal redemption for us by his own blood: for by one offering of the body of Jesus once for all, he offered one sacrifice for sins for ever, and by that one offering he hath perfected for ever them that are sanctified. So that now ye may plainly see that the levisical Priesthood who came by the law to do the service of the Tabernacle of the Congregation, and to offer up both gifts and sacrifices for their own sins, and likewise for the errors of the people, is changed into a more better and perfect then

was before, which changeth not, but abideth for ever. Therefore seeing that the sons of Levi who received the office of the Priesthood according to the Law (had a commandment to take tythes) were discharged from their office, and their service put to an end by that one offering of the body of Jesus Christ once for all; for by that one offering he hath perfected for ever them that are sanctified; so that where there is remission for sin, there is no more offering for sin. Now seeing that it is so plain that by the sons of Levi (the Levitical priesthood) perfection came not; therefore that priesthood was changed, and the sons of Levi discharged of their service by Christ Jesus, who offered himself a sacrifice once for all; and that by him perfection came for ever to them that are sanctified by this once offering. Therefore there was a necessity that a change of the Law should be made; by reason of its first sinde that lay upon the people, and likewise for the unprofitableness thereof.

The children of Israel were by the Law commanded to pay first fruits and tythes for the maintenance of the Levitical priesthood: And the sons of Levi who received the office of the priesthood, had a commandment to take tythes of their Brethren according to the Law, and of no other Nation or people were they to receive any first fruits or tythes; but verily that commandment is disannulled; and the Law is changed by our King our Law-giver, and our Judge and Prophet, and Priest for ever, viz. Christ Jesus; who having abolished in his flesh the enmity, even the Law of commandments contained in Ordinances, and hath blessed us the hand-writing of Ordinances that was against us, and contrary to us, which was a yoke of bondage upon the neck of the Disciples: he took it and nailed it to his cross, triumphing over them in himself; and said, It is finished; for he is the end of the Law for righteousness, every one that believeth in him, see.

But wicked and ungodly men who believed not in him, even Kings, Rulers, Pope, Bishops, Priests, for out of their own mouths are they judged: Have any of the Rulers believed in him? And said Paul, Not many wise men after the flesh; nor many mighty, nor many Nobles are called: Even such as believe not in Christ Jesus will not that he should reign over them; therefore they have made unrighteous, unjust, and unholy laws for to require people to pay tythes to the priests and ministers which they themselves have so ordained, consecrated, and sent forth, and not God: And the Priests and Ministers who are not ordained nor consecrated, nor sent forth of God; but by man; even they by their unrighteous, unholy, and the unjust laws of men they take tythes, and sue men at the unrighteous law for tythes, and cause men to be put in prison by the unjust law for tythes, and by the unholy law they take trebble damages of mens goods for non-payment of tythes; thus contradicting what Christ Jesus hath done: For Christ the true King and the just and righteous Law-giver he disannulled the Law, and abolished the Law of commandments, and blotted out the Handwriting of Ordinances; and changed the priesthood that took the tythes: So that when the Levitical priesthood ceased to be a priesthood, the tythes ceased also, and the Law likewise.

Therefore I say, That the kings and rulers of the earth, the Pope and his Adherents who have made laws to pay and to take tythes by, they are such as believe not in Christ Jesus the Son of God; for had they believed on Christ Jesus the Son of God, they would have owned him to have been a King and a Law-giver unto them: and likewise they would that he should have

Math. 13. 54.

55, 56, 57.

Mark 6. 23.

Ioh. 7. 48, 49.

Eph. 2. 15.

Col. 2. 14, 15.

Ista. 26. 12. & have reigned over them as King; and had they loved him, they would have kept his commandments: but such as own not Christ to be King and Law-giver, believe not in him, and so will not that he should rule and reign over them: These as the Scribes, Pharisee, and Hypocrites did, so do they pay tythes of Mint, Anise, Cummin, Rue, and all manner of Herbs, yea and of all that they possesse: and so by their waile they deny Christ to be King and Law-giver and Priest too: but said Christ, These mince canonic which would not that I should reign over them, bring them hither, and slay them before me. Now there was a time that the Hypocrites, Scribes and Pharisees paid tythes, as said Christ, *To pay Tythe, &c.* and at that time that they paid tythes, they omitted the weightier matters of the law, Judgement, Mercy and Faith, which said Christ, *ye ought to have done, and not to leave the other (that is tythes) undone; which tythes was to be paid according to the law by the people of Israel; which law and carnal Ordinances imposed upon the people, continued for them to observe and do until the time of reformation, which reformation was by Christ Jesus who changed the priesthood, and disannulled the law: And said Paul, He having abolished the law of commandments, and blotted out the handwriting of Ordinances that was against us, nailing it to his cross: So that after that time that Christ had fulfilled the law, and put an end to that law which was a shadow of good things to come, and changed the priesthood to which the tythes was paid. I say again, That there was no more tythes nor fruit to be paid; and all they that refused to pay tythes and fruit after that time of reformation which was made by Christ Jesus (who offered one sacrifice for sin for ever, and after he had to done, he sat down at the right hand of God) they transgressed no law in so doing: For where there is no law, there is no transgression.*

Heb. 10. 12.
Rom. 4. 15.

But the Heathen at this they raged, and the people they imagined a vain thing: The Kings of the earth they set themselves, and the Rulers and the Pope, and the Cardinals, the Bishops and the Popes Adherents took counsel together against the Lord and against his anointed, saying, Come, let us break their bonds asunder, and cast their cords from us: such would not that Christ should rule and reign over them; these were and are enemies to God, they have made the word of God of none effect; they have set Christ at naught, and have lightly esteemed the Rock of their salvation: they have cast his law behind their backs, and will have none of his reproof: they have not taken up the cross of Christ, nor gone in the strait way that leads unto life, but have gone in the broad way that leads unto destruction, being led by a spirit of error in their Councile, whereby they did make Decrees, Canons, Constitutions, Laws, Statutes, Acts and Ordinances which are unjust, unrighteous, impure, and not goods: for said the men of *Buckinghamshire, Bedfordshire, and Hertfordshire*, speaking of the Acts and Statutes made in former Kings dayes for the payment of Tythes, said they, *Because Acts of Parliament are Acts of men, and not Oracles from Heaven, a Parliament [said they] as well as a Council, may be led by wrong Principles, and so erre, and so make laws or statutes that are unjust, &c.* So acting against the Lord, and against his Anointed in making laws, Canons, Acts &c. to pay tythes by: for after that Christ had disannulled the law, and put an end to it, they made laws to uphold and to pay tythes: therefore those Councils and Parliaments

The Husband-mans Plea against tythes, printed in the year 1647.

Herman's &c. who have after and made such laws formerly, and those that
do act and make such laws to pay cythes by none, were well are led by a
fit of error to bring again upon the necks of the Disciples [Christians
led] a yoke of bondage which Christ their King and law-giver hath freed
them from, as hereafter you may read how the same Kings who governed
did ruled this land.

About the year 604. they began to build the High-places called by the
Names of Cathedral Churches, Churches and Chappels.

And about the year 635. they began to build up Cofts and Altars.

And about the year 655. they began to build up Abbeyes, Monasteries,
Fryer-Houses, Chantries &c.

And about the year 710. King *Ina* the King of the West-Saxons, *See Fox. AH.*
made a law that the first-fruits of all that was sown should be paid the day
of St. Martin, as he called it. *& Mon. Vol. 1.*

And in the year 933. King *Edgar* made a law that cythes should be
paid of all the proper goods, as well of living cattle as of corn, and the first
fruits of the ground, &c.

And in the year 940. King *Edmund* made a law that cythes with the first
fruits of every thing should be duly paid, &c.

And in the year 959. King *Edgar* ordained and decreed concerning liber-
ties and freedom of the Church [as he called it]. That cythes and first-fruits
of corn, with Peter-pence, be all duly paid &c.

And about the last year of King *Henry* the first, *Ann. 1106.* *Anstius*
Arch-Bishop of *Canterbury*, by the permission of the King assembled a great
Council of Bishops of the Prelates and Clergy of *England*, and amongst
other councils and that it was decreed that no cythes should be given but to
the Church so called.

And in the year 1115. Pope *Innocent* the third sent his Decretal E-
pistle into *England* to the then Arch-Bishop of *Canterbury*; by whose
means it was decreed, That private cythes should be paid at *Easter* so
called.

And in the year 1174. at a Council at *Lateran* held under Pope *Grig-*
ory the tenth, a canon was made in this manner, that is, Let no man give his
cythes, what he pleaseth, as before & durst them be paid to Mother-Church, as he
called it.

And in the dayes of King *Henry* the 8th. by his authority and the Lords
spiritual and temporal, and the commons assembled in Parliament, an Act
was made for the paying of cythes, offerings, and other duties of Holy
church: Now I say, What were these Offerings? Were they Heave-Offer-
ings or Wave-offerings, or Burnt-Offerings, or Sin-Offerings, or Trespass-
Offerings that were to be paid to the parson, vicar, curate, &c.? I would
have all people to take notice also of the preamble of the said Act, be-
cause that *Thomas Bradley* tells us, That the Lords spiritual sat in one
Parliament in the Upper-House in great power, and with them in that Par-
liament twenty six Abbots, which together with the Bishops were able to
carry a great Vote against the Lords temporal, which in those dayes, said he,
were not so numerous; and besides there was full convocation of the Cler-
gy sitting, and unanimously assenting, &c. I do not doubt but the Bishops,
the

Nicene Coun.
2. Can. 12.

Lateran Coun.
4. Can. 15.

The Bradley's
Book, called
Cesar's Dign.

Isa. 10. 1-20

(56)
the Abbot and the Clergy would assent to any thing for their own profit, right or wrong. But we in times then that desire unrighteous Decrees, and that quiet government which they have prescribed to turn, often the words from judgments, and to take away the right from the poor of my people, that the widow may be their prey, and their way may rob the fatherless, &c.

An. 17. Hen.
8. ch. 20.

The words of the Preamble of the Act are as followeth: *Whereas as many well disposed persons have attempted to withhold their tythes as well predial as personal, due unto Almighty God and holy Church; and also have contemned and disobeyed the Process and Decree of the Ecclesiastical Courts of this Realm: Be it enacted, &c. That every subject of this Realm according to the Ecclesiastical Laws of this Church of England, and after the laudable usage and custom of the parish where he dwelleth or occupieth, shall pay his tythes, offerings, and other dues of Holy Church, &c.*

An. 16. Hen.
8. cap. 1.

Now they had made King Henry the 8th. the supreme Head of their Holy Church by an Act of Parliament instead of the Pope; so that their

An. 18. Hen.
8. cap. 13.

Church was as unholy as the Popes was and is; for one and the same spirit guided them all in making their unrighteous Decrees, for tythes, first fruits and offerings, &c.

Personal tythes
was the tenth
part of a
Tradesmans
clear Gains.

So in the dayes of King Edward the 6th. an Act was made for the payment of all manner of predial tythes, and personal tythes, offerings, obventions, profits, commodities, or other duties to the Parsons, Vicars, Propriatories, &c. *Be it also enacted, &c. That every of the Kings Subjects shall from henceforth truly and justly, without fraud or guile, divide, set out, yield and pay all manner of their predial tythes in their proper kind as they rise and happen, &c. And the personal tythes was to be paid at Easter, and the obventions was to be paid at four offering days, or in default thereof to pay the said offerings at Easter then next following.*

An. Ed. 6. cap.
13.

Ordinance of
Lords & Com-
mons, Die Ve-
neris, 8. No-
vemb. 1644.

And likewise the Parliament of Lords and Commons they made an Ordinance for the payment of tythes, &c. take their words as followeth: *Be it therefore declared and ordained by the Lords and Commons in Parliament assembled, That every person and persons within the said Realm and Dominion, shall fully, truly, and effectually set out, yield and pay respectively all and singular tythes, offerings, oblations, obventions, rates for tythes, and all other duties known by the name of tythes to all and every the respective Owners, Propriators, Impropropriators, and possessors, as well Lay, as Ecclesiastical persons respectively, viz. Parsons, Vicars, Rectors, &c. And another Ordinance they made to award trebble damages to the parties complaining of the non-payment of tythes, whether Minister or other person, which Ordinances of the Lords and Commons was renewed and confirmed to stand in force by Oliver Protector and his then Council, by a clause in an Ordinance made for the ejection of scandalous, ignorant and insufficient Ministers and School-Masters: And this last Parliament that fate, have confirmed the said Ordinance made by Oliver Protector and his then Council to continue for three years; for the proof of which, see their Declaration of Acts and Ordinances made by this last parliament, and assented unto by Oliver Protector: When thou sawest a Thief thou confinnest with him, and hast been partaker with the adulterers. And now I say in the presence of the Lord God, and from his power who bears me witness, and whole*

Ordinance of
Lords & Com.
Die Luna 9.
Aug. 1647.

Ordinance of
O.P. and his
Coun. Aug.
1654.

Psal. 50. 18.

testimon

testimony I bear against all those above-named unrighteous, unjust and impure Decrees, Laws, Statutes, Acts, Constitutions, Canons and Ordinances that have been made by men for to require the people to pay first fruits, tythes, offerings, oblations, obventions, rates for tythes, or such like; that they are not of God; and likewise, that all those men who sat in Councils and Parliaments, and have made those Laws, whether Kings, Popes, Earls, Lords, Lords and Commons, Protector and Council, or Parliaments: I say, That they were not guided, nor taught, nor led by the spirit of God so to do, but by a spirit of error were they ruled by for to bring again a yoke upon the neck of Christs Disciples by those unjust, and unholy, and unrighteous laws, decrees, constitutions, acts and ordinances, and clauses in ordinances, whereby they require and compel Christs appointed to pay first fruits, tythes, offerings, oblations, obventions, or any other rates in lieu of the same. I say that these laws for the payment of tythes, &c. are not good; for whatsoever law it is that is not good in its original or foundation, can never be made good by any act or acts of man subsequent: Now I say, that the ground and original of these laws for the payment of first fruits and tythes, &c. (since the death and resurrection of Jesus Christ) was from the pope and his adherents; the pope and his adherents are Idolaters; and all the Idolaters are ungodly and such as hate the Lord; for Ahab the King of Israel was an Idolater, and he was led by a lying spirit to go up to Ramoth Gilead; Jeielaphaz King of Judah joynd with him, and said to Ahab, *I am as thou art, and my people as thy people, and we will go with thee in the war, &c.* But Hanani the Seer said to Jeielaphaz, *Shouldst thou help the ungodly, and love them that hate the Lord?* Such are the pope and his adherents, ungodly, and such as hate the Lord; therefore those Laws that had their original foundation from the pope and his councils, were and are altogether illegal and unjust in their original; for can a corrupt fountain send forth sweet water? Neither can the pope and his adherents who are led by a spirit of error, send forth pure and just laws: Therefore say I to all the Rulers of England, Should you help the ungodly to make laws against the lord, and against his annoined? Do ye not make your selves manifest by your actions herein, to be such as love them that hate the lord? Do not ye do the same things in nature, though not in substance, as the pope and his adherents do, or worse? for the pope used to excommunicate (or to curse) out of his church those that would not pay tythes, and happy they were that were so excommunicated out of his church by him and his adherents; but ye make laws to take three times the value of the tithes from them that cannot in conscience pay tythes, &c. and put men in prison for non-payment of tythes, to the undoing of them, their wives and small children, which is contrary to the common law of the land.

Read 1 Chron
18, & 19 chap

See the Petiti-

And again, It is a Maxime in the laws of this land, *That whatsoever in its on of Right, original is altogether illegal and unjust, can never by tract or length of time, or by and an Act any Act or Acts subsequent, be they what they will, in any kind or construction for regulating of law be made just or legal.* And for the cleare proof of which, read Iudge the privy Counsellors argument against Ship-Money, pag. 48, 49. and *Vox Plebis*, pag. cil, and taking 20. & 43. and the fourth part of *Cooks Reports*, pag. 127. and *Verners case*, away the Star. See also *John Lilburns* Grand plea made against the Lords jurisdiction over chamber, the Commons, Anno 1647. pag. 9. 13. and said the men of *Suffordshire*, Anno 17. Co-

See the Book called, The husbandmans plea against tythes, printed 1647.

Buckinghamshire and others sheweth: *Howe* (said they) *that Parliament are Acts of men, and not Oracles from Heaven, a Parliament as well as a Council may be led by wrong principles, and so erre, and so make Law, Acts or Statutes, that are unjust, &c.*

And again I say, That all they who put those unrighteous and unjust laws for tythes, &c. in execution, and all they who receive tythes, first fruits, oblations, obventions, offerings, or any other thing in lieu of the same; and all those who either through subtilty, or willingly payes the said first fruits, tythes, oblations, obventions or offerings, or any thing in lieu of the same, in obedience to those laws that are made by the ungodly, and such as hate the Lord, I do judge them all to be enemies of God, and such as will not that Christ Jesus should rule and reign over them; neither do they own him to be unto them a King, Law-giver and Judge, but by their works do make themselves manifest to be such as deny Christ Jesus to be come in the flesh for did they love Christ Jesus, they would suffer the spoiling of their goods for his Name sake, and keep his commandments; and did they own Christ to be King and Law-giver, then they would obey no Laws but his, and submit to him that hath disannulled the law which was a shadow of good things to come, and blotted out the Hand-writing of Ordinances, having abolished in his flesh the law of commandments contained in Ordinances; and changed the priesthood who by a law took tythes) and not have revived an old law that was done away by Christ Jesus at the time of reformation by himself; for who hath required that law to be revived again by them at their hands, but onely the Pope and his Adherents whose works they do for his servants: *ye are to whom ye obey: Therefore my son, if sinners entice thee, consent thou not, neither follow a multitude to do evil; walk not thou in the way with them, refrain thy foot from their path; for the wayes of the wicked are an abomination to the Lord; therefore go not in the way of evil men; as for God, his way is perfect, his work is perfect, all his wayes are judgement, a God of truth, and without iniquity; just and right is he, and the way of God is strength, as he is upright, and they that walk in his path shall finde peace; but destruction shall be to the workers of iniquity, &c.*

Fox. 48. and Mon. Vol. I.

And now I come to shew out of Histories the testimony that others in former years have borne for Christ, and against tythes, and them that took tythes.

I find written, that about the year 1360. in the prayer and complaint of a Plow-man, wherein he said as followeth:

* Catech.
† Lay-men.
* To maintain

Oh Lord! he that cleepeth himself thy Plee upon Earth, viz. the Pope, hath ordained an order of Priests to do thy service, and therefore he chargeth & leade men in pain of cursing to bring his Priests tythings and offerings: so finden his Priests; but Lord in the old law the tythings of the lay people they were not due to such Priests, but to that other children of Levi that served in the Temple: But Lord! Paul thy servant said that the order of Priesthood ceased in Christ coming, and the Law of this Priesthood: But Lord, What doest it to curse the lay people for tythes, and not curse the parson that robbeth the people of tythings, &c.

The pope used to curse those that paid no tythes.

And I find in the story of Walter Bruns in his Examination before the then Bishop of Hereford, these words following, viz. That no man is bound to give tythes nor oblations, &c. said he; and if any man will needs give, he may

may give his tythes to whom he will, and not to their Curates: And said he, Wherefore seeing that neither Christ nor any of his Apostles commanded to pay tythes, it is manifest and plain that neither by the Law of *Moses*, nor by Christ, laws are Christians bound to pay tythes, &c.

1400-1407
For. 1400

And *William Thorpe* in his Examination before the Arch-Bishop of *Canterbury*, in answer to their fourth Article he affirmed, that in the new law that neither Christ nor any of his Apostles took tythes of the people, nor commanded the people to pay tythes neither to Priests nor to Deacons; but (as *Cisteriens* telleth) that in the year 1212, one Pope *Gregory* the tenth ordained tythes to be given to priests now in the new law: But said *William Thorpe*, The priests that challenge tythes now in the new law, say in effect that Christ is not become man, nor that he hath suffered death for man. And said he again, That those priests that will challenge and take tythes, deny that Christ is come in the flesh, and do the priests office of the old law for whom tythes were granted, for else the priests now take tythes wrongfully. And said he, The parishioners that pay their temporal goods (be they tythes or offerings) to priests, are partners of every sin of those priests, because they sustain those priests folly in their sin with their temporal goods, &c. Now do but take notice of one question that *Thomas Arundel* Arch-Bishop of *Canterbury* asked the said *Wm. Thorpe*, that is said the bishop, *Why leest, dost thou deem that Holy church hath erred in the Ordinance for tythes?* &c.

Now I answer and say, Yes, their church hath erred, and doth erre in making Ordinances, Constitutions, Canons and Decrees both for tythes and all other things; and all the Rulers of the earth that do the same things are the Popes adherents, and do erre likewise, &c.

And here followeth in part the testimony of divers others in these late dayes that they have borne against tythes, and also by their imprisonment and spoiling of their goods.

A Book called
the Inditemēt
of tythes,
printed 1646.

First, Whereas divers honest and conscientious persons of the city of *London*, of the parish of *Briden*, and of the parish of *All-Hallows-Barking*, were converted before the then Mayor of *London* for their non-payment of tythes to their parish-parsons; some of the Inhabitants of the parish of *All-Hallows-Barking* gave in their grounds and reasons for their so doing, which were as followeth: Said they,

1. We humbly conceive that tythes and circumcision were to cease, and to have an end at the coming of our Saviour *Iesus Christ*.

2. We do not know of any place in the New-Testament that commandeth the payment of tythes, nor that either the Apostles or Disciples required the same, or pretend a right thereunto, or to any other set maintenance, but on the contrary.

3. Tythes, Offerings, &c. being contrary to sound Doctrine and the power of godliness, though the law of the land should require the same, we conceive our selves and all others bound in conscience and by our covenant to endeavour the extirpation thereof, and cannot without wilful sinning submit thereunto. And said they, We hope it will now appear no more strange to abolish tythes, or any other thing contrary to sound Doctrine, then it hath been to abolish Episcopacy, Prelacy, and the book of common-prayer &c.

The Testimony
of Nicholas
Waterston
against tythes.

Feb. 7. 12.

1. The paying of tythes is a submission unto the Jewish bondage, the law of tything being known to be a part of that ceremonial law and yoke of bondage which was laid upon Israel after the flesh, to be observed and born by them in the land of Canaan.

2. The requiring and paying of tythes is an implicate denying that Christ is come in the flesh: for said he, If there be not a change of the law, then the priesthood of Aaron remains: and if that priesthood remains, then Christ is not yet come.

3. The Doctrine that tythes ought to be paid to the priests, presbyters, or clergy, is a popish Doctrine, inasmuch as it hath been devised and maintained by the pope and his prelates, and is contrary to the Doctrine of the Scriptures: And said he, The payment of tythes, or any thing in the lieu of tythes, doth, and will support popish and prelatical iniquity; and those humane lawes that have required such payment of tythes, have been grounded upon popish Doctrine, and therefore are no more to be observed then those lawes that enjoyned the use of the service-Book: And said he, They which have vowed the extirpation of popery and prelacy, have therefore bound themselves not to pay tythes, nor any thing in the lieu of tythes, &c.

The Testimony
of Tho. Bennet
against tythes.

If tythes (said he) be an Ordinance under the Gospel, then they must be of an Evangelical institution, even from the command of Christ, as well as other Gospel-Ordinances; but we find no other Ordinance for the exaction of tythes now but a heathenish Ordinance, therefore tythes are no Gospel-ordinance: Tythes (said he) were never ordained but for the wages of typical services: therefore to continue the wages of such a work, cannot in equity be without the continuance of the work, which is a flat denial of Christ come in the flesh. And said he, Those that had the commandment for tythes, were only to receive them of their Brethren; that is, of the other eleven Tribes, therefore not of the Gentiles, or were the Gentiles by that command bound thereunto; and if not in Moses time, much less now: For, said he, They were imposed upon the land of Canaan, therefore not upon England, or Englishmen, being no part of Canaan, or the people any of the twelve Tribes: and the Jewes to this day terminate the equity of tythes to their own land, as (said he) Mr. Seldon, a Member of the House of Commons, writeth in his History of Tythes: and likewise, That no payment of tythes was ordained in Christian Churches, as Mr. Seldon observeth, till the General Council of Lateran: Therefore the Ordinance for tythes under the Gospel deriving its being and institution from the institution of the Pope and his Council, doth subject us to the Dictator of the See of Rome, against which we are all engaged by our former protestations, &c.

And the men of Middlesex in their first Letter to his then called Excellency, the Lord General Cromwell, said, That tythes is an usurped popish Relique. And in their petition to the Parliament they said, It is very clear that tythes have been formerly by the popish Clergy subtilly perswaded, or rather extorted from our Ancestors: Wherefore, said they, we humbly desire that all tythes and tithes may be speedily removed, as a great oppression and usurpation, &c.

And

And *Aug. Winfield* calleth tythes the Nursery of contention and strife; In his Book and that the proud and pompous priests did constrain the poor people of called Tythes England, viz. by the popish Canons, to pay their tythes unto them: So that totally routed tythes were grounded merely upon a popish Canon, contrary to *Magna* by *Magna Charta*, which is acknowledged by the learned, viz. *Magna Charta*, to be the *Charta*, P. rind 1653.

And Cook that learned Oracle in the Laws of England, said in his Chapter of tythes, That all Canons which are against the Common-law or custome of the land, are of no force. Eighth Book of Cooks Reports, and in Dr. and Stud.

And in *Bonham's* case it is laid down for law, That Acts of Parliament made against Common Rights or Reason, are ipso facto, void.

And it is proved by *Jenkins*, That the Common-law shall controule Acts of Parliament made against Rights or Reason, and adjudged them to be void, &c. And such are all Acts, Statutes, and Ordinances for tythes against both reason, equity, and truth. JENKINS fol. 139.

And at a Parliament holden at *Westminster* in the two and forty year of Edward the third, it was assented and accorded, That the *Great Charter*, and the Charter of the Forrester, be holden and kept in all points, and if any Statute be made to the contrary, that shall be holden for none.

And the Free-men of *Buck*, *Bedfordshire*, and *Hertfordshire*, said, That tythes is the mark of the Beast, or Antichrist, spoken of in the Revelations the 13. chap. ver. 16, 17. for said they, There is no ground in the new-testament as can be found for them, but only from the Popes lawes and canons, and therefore they be truly called a mark of the Beast, or Antichrist the Pope of Rome: Neither is there, said they, any greater tyranny of the Pope exercised over mens persons and goods, then is by this law of tythes. 41 Ed. 3. cap. 2.

And say they in their Epistle, That tythes is the most unequal, the most irregular, and the most unagreeable to the Word of God: for say they in their Plea, If therefore perfection had been by the Priesthood of the Levites, then what further need was there that another priest should arise, for under it was the law established unto the people: and the ceremonial-law was but for a time, even until the time of Reformation, which was done by Christ Jesus, who changed the priesthood, and at his death abolished the law, blotting out the hand-writing of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the Cross. See their Book called, The Husbandmans Plea, Printed 1647.

And said they, As the payment of tythes is contrary to the Doctrine of the Gospel, so likewise it is repugnant to the power of godliness; for said they, Pope Gregory the tenth ordained that tythes should be given to the priests: so that the customs that we pay tythes by at this day, were settled upon this Kingdom by the Popes Legates in Provincial and Synodal Constitutions, about the time of *Hen. 3.* & *Hen. 5.* Col. 2. 14.

And say they, Tythes is a popish custom that is imposed by the Popes authority, and nor by the authority of God, without any warrant for it in the new testament: so likewise tythes are a relique of superstition, because they were at first given out of a superstitious opinion, viz. for satisfaction for the sins of the giver, his wife and children, as it appears by some of our old charters, recorded by learned *Selden*. And say they, Tythes are an Oppression to the Husbandman, and too heavy for him to bear, because that the tenth

of the Husbandmans Stock and years labour is yearly taken from him under the name of tythes, which is every particular Husbandmans proper goods by a civil and natural right: so that neither Kings nor Parliaments can take them from them, nor any particular man by their appointments, without giving to every particular man a consideration for it of equal value when he takes it from him, or else he sins against the eighth Commandment, *Thou shalt not steal*: and against the tenth, *Thou shalt not covet*, &c. which *Paul* a Minister of Christ said he was free from, &c.

Rom. 8. 2.

Act. 20. 33.

34. 35.

See a Book
printed 1653.
called, The af-
flictions of the
afflicted: Or,
The unjust ex-
action of the
Tythmongers,
discovered.

Luk. 10. 1, 10
the 9. vers.

Gal. 5. 1.

Act. 15. 1, 2,
10, 19, 20. v.

9 Hen. 3. ch. 29
5 Edw. 3. c. 9.
Read the petiti-
on of Right.

And I find in a Book wherein is contained certain grievances of divers persons of this Common-wealth of England, who suffered, as the said Book relates, both imprisonment and the spoiling of their goods for the testimony of Jesus, and against tythes, as appeareth both in the Epistle and Schedule of their particular sufferings in the Book.

They said, That Antichristian Teachers, Impropriators, and all others which afflict the conscientious people by owning, receiving, and urging of tythes and forced maintenance, denyeth the work of the Lord Jesus done at his death, for in that he hath dissolved the Levitical law and the priesthood, for he said, *It is finished*, as you may see Job. 10. 30. for said they, Christ is the end of the law for righteousness to every one that believeth: and Christ is our Law-giver, and High-priest, which came of the tribe of Judah: and so the priesthood is changed, and therefore a necessity of a change of the law also: But said they, Tythes is no law of Christ to us; and it is a great sin to pay tythes and forced maintenance; the payment of tythes, said they, is against the law of Christ and the Apostles Doctrine: and that if the law of England be contrary to the law of God, we are not to obey it, but to obey God: for whether is it better to obey God, or to obey man? Judge ye: But said they, Seeing that tythes is thus unjustly taken from the free people of this Nation, it is absolutely reason both in the Priest and Impropriator; for in so doing they destroy the fundamental law, where it is ordained that no free man shall be taken, or imprisoned, or disseised of his Free-hold, Liberty, or free Custom; neither shall he be outlawed, banished, or by any means brought to destruction; neither shall any pass or sit in judgement upon him but by the lawful judgement of his Peers, [that is, his equals] or by the law of the land; and *Magna Charta* is acknowledged by the learned to be the Common-Law of England both before and after the Conquest.

And now I shall refer the Reader to a Book, called, *The Cry of the Oppressed from under their Oppressions*; wherein the Reader may see a cloud of Witnesses that have born, and still do bear their testimony for the Name of Jesus, and against tythes, who go under the Name of Quakers, who have suffered, and do suffer bonds and imprisonment, and likewise the spoiling of their Goods they take joyfully, knowing in themselves that they in Heaven have a better and an enduring substance: And again, besides all this they undergo sore travels out of the North, and other parts of this Land, to appear before the Judges at the Terms at Westminster, term after term do they continue still more or less, bearing their testimony, (not as the parish-Ministers and the Professors do, who profess Christ in words, but by their works deny him come in the flesh) against tythes, and that Christ Jesus

is done in the flesh; and their testimony of him is born through suffering the loss of all for his Name sake; which to them is an evident token of their Election, and that of God; for they that suffer with Christ, shall reign with him; but unto their adversaries by which they do suffer, it is to them an evident token of their perdition; *For these things men must suffer that would not (said Christ) that I should rule and reign over them, bring them hither, and stay them before me.* I tell you that God doth hear the cry of the oppressed, and he will avenge his own Elect which cry unto him day and night; for vengeance is the Lords, and he will reply it upon his adversaries, ye wicked and ungodly ones, because that judgement is not speedily executed upon you, therefore the hearts of you sons of men are set on to wickedly; but know that for all this you shall come to judgement; for the innocent have committed their cause unto God who judgeth righteously, and you shall find that when you appear before the Lord who sees all your doings, and knows the thoughts of your hearts that they are evil, that with God there is no respect of persons, nor taking of bribes.

Ye see here before witness, that I have shewed how the parish Ministers that the Kings and the Rulers, the Pope and his Adherents have ordained and consecrated, and sent forth to their parishes to preach, have been, and are maintained; first, their maintenance is in part after the maintenance of the Levitical priesthood under the Law, viz. first fruits, tythes, offerings, oblations, obventions, &c. Secondly, like unto Pharaoh the King of Egypt's Priests, by portions of lands, viz. Parsonages, Vicarages, Rectories and Glebe-lands. Thirdly, like unto the prophets of the Groves that sed at Jerusalem, viz. at Kings and Queens tables; Earls, Lords, and Ladies tables, yea, and at Oliver Protectors table too. Fourthly, like the false Prophets and the priests of the high places that *tereburn* and others consecrated, who preach for hire, and divined or studied for money; so they have 30, 40, 50, 100, or 100. l. a year, and some more, in the Parish where they are settled for their yearly maintenance, and their Lecturers place together, all which hath been, and is provided for those heaps of Teachers (which the world, who having itching ears, have heaped up to themselves, by which they are seduced, even by those unprofitable talkers, viz. Cambridge and Oxford Scholars) by the Kings and Rulers of the earth, the Pope and his Adherents.

And now I come to shew you out of Scripture how the Prophets that God sent forth were maintained: I shall instance how some of them were maintained, and so by them do ye judge how the rest were maintained: For, *Elijah* the Prophet of God he was a hairy man, and he was girded about his loins with a leathern girdle, and God commanded *Elijah* to go and hide himself by the brook *Chorish*, that is before *Jordan*, and God told him that he should drink of the brook, and that the Ravens should feed him: So *Elijah* went according to the word of the Lord, and dwelt there, and the Ravens brought him bread and flesh in the morning, and bread and flesh in the evening. And it came to pass after a while, that the brook was dried up because there had been no rain in the Land: And then the word of the Lord came to *Elijah*, saying, *Arise, go thou to Zarephath, and dwell there, behold, I have, said the Lord, commanded a widow woman there to sustain thee.*

Exod. 47. 14.
a King. 18. 19

1 King. 13. 33.

34.
Mic. 3. 11.

King. 18.

Read 1 King.

17. chap.

So

So he arose and went to Zerephath, and when he came to the gate of the City, he found the widow-woman gathering sticks, and he called unto her, and said, *Fetch me a little water in a vessel that I may drink, and bring me a morsel of bread in thy hand.* And she went, and did according to the saying of Elijah, and she, and he and her Household did eat many dayes, and the Barrell or Meal wasted not, neither did the cruse of Oyle fail, according to the word of the Lord which he spake by Elijah. And it came to pass after many dayes, that the word of the Lord came to Elijah in the third yeere, saying, *Go and shew thy self unto Ahab, and I will send Rain upon the earth.* And Elijah went, and shewed himself unto Ahab: and after that he had done the work of the Lord (as you may read in 1 Kings 18. ch.) Zerephath sent a Messenger unto him, saying, *So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time:* And when he saw that, he arose, and went for his life, and came to Bertheba, which belongeth to Judah, and he left his servant there, and he himselfe went a dayes journey into the Wilderness, and sate him down under a Juniper Tree: and as he lay and slept under a Juniper Tree, behold then an Angel touched him, and said unto him, *Arise and eat.* And he looked, and beheld there was a Cake-baken on the coles, and a cruse of water at his head, and he did eat and drink and laid him down again. And the Angel came again the second time, and touched him, and said, *Arise and eat, because the journey is too great for thee.* And he arose and did eat and drink, and went in the strength of that meat forty dayes, and forty nights, unto 1 King. 18. 4. *Horsh the Mount of God.* And when Zerephath cut off the prophets of the Lord, Obadiah hid a hundred of them by fiftie in a cave, and fed them with bread and water, &c.

And now see after what manner Elisha the prophet of God was maintained: It fell on a day that Elisha passed to Shunem, where was a great woman, and he constrained him to eat bread; and it was so, that as oft as he passed by, he turned in thither to eat bread: and the woman of Shunem said unto her Husband, Behold, now I perceive that this is an holy man of God which passeth by us continually; let us, said she, make a little chamber I pray thee, on the wall, and let us set for him there a bed, and a table, and a stoole, and a candlestick, and it shall be when he cometh to us, that he shall turn in thither: And it fell on a day that he came thither, and he turned into the chamber, and lay there, &c. By these ye may see now that the Kings of the earth would not provide first fruits, tythes, offerings, oblations, obventions, nor set out portions of land and great Houses for the prophets of God which he sent, to live in, as they did for their own that they themselves sent, worth 100. l. a yeer, more or lesse: nay, said Ahab by Micajah the prophet of God, Go take Micajah and carry him back unto Amon the Governor of the City, and to Joash the Kings son, and say, Thus saith the King, Put this fellow into prison, and feed him with bread of affliction, and with water of affliction, until I return again in peace. And this is that which the Kings and Rulers of the earth, the pope and his adherents, provide for the prophets that come and go in the Name of the Lord; but the prophets of the Groves that come and go in their own Name, they shall feed at Izabells table.

And

And John the Baptist the Messenger of the Lord, who was filled with the *Matt. 3. chap.* holy spirit of God from his Mothers Womb, went preaching in the Wilder- *Luke 1. 15.* ness of Judea, and in all the country about Jordan, preaching the baptism *Lu. 3. 1, 2, 3, 4.* of Repentance for the remission of sins: And he was great in the sight of the *Matt. 1. 6.* Lord; but his Rayment was of Camels Hair, and a Leathern Girdle about his loins, and his meat was locusts and wild Honey: Here was nothing provided for him by the Kings of the earth, to maintain him the Messenger of the Lord; no, but instead of a great House, Glebe-Lands, Tythes and Offerings, Oblations and Obventions, and 100. l. a yeer, *Here the Tetrach laid* *Matt. 4. ch.* hold on him, and bound him, and put him in prison, and afterward cut off his Head: And such is the provision that the Kings and Rulers of the earth, the Pope and his adherents make for the Messengers of the Lord: But the priests, and preachers, and teachers, and Ministers that are of their own ordaining, consecrating, or by their appointment and law so made, are well provided for, so that they eat of the fat of the land, and the finest of Wheat, and drink Wine and strong Drink, and take Tobacco, and go clothed in black soft Raiment, Cuffs, and Rings on their fingers, Ribans, and Boot-hose-tops, and sit at ease like a Queen, and feel no want in the outward, like other men.

Mark and the sons of Levi who received the office of the priesthood, they were maintained by first fruits, offerings, tythes, &c. according to the law, which was a shadow of good things then to come, until the time of reformation: But when the fulness of time was come, God sent forth his son made of a woman, made under the law, who in the fulness of time came, having compassion on the ignorant, & of them that were out of the way, and being made perfect, he became the author of eternal salvation unto all them that obey him; but Christ Jesus he glorified not himself to be made an High Priest, but he that said unto him, *Then art my Son, this day have I begotten thee;* the same said unto him, *Then art a Priest for ever after the order of Melchisedec:* Now Christ Jesus he was called of God an High-Priest, and made an High-Priest for ever after the order of Melchisedec, of God, not by a carnal commandment, but by the power of an endless life: and he offered up his body a sacrifice once for all, and by that one offering he hath perfected for ever them that are sanctified; and after he had offered that one sacrifice for sins for ever, he sat down at the right hand of God; and now where remission of these is, there is no more offering for sin: So that Christ Jesus (who is the Mediator of a better Covenant then that of the old) is the sum and substance of all figures and shadows held out by the law, which he put an end to; for he changed the priesthood, and disannulled the law, which was a shadow of good things to come, by which the tythes were paid. So that it is evident that Christ-Jesus was not maintained by first fruits & offerings, nor tythes: Neither did the Kings and Rulers of the earth provide any House or lands for him whom God sent; *For God so loved the world, that he sent his only begotten Son into the world,* but they would not bestow hundreds of pounds a yeer to maintain him with, nor settle him in a Vicarage, Parsonage, nor in a Rectory of two or three hundred a yeer: For said Christ Jesus, *The Foxes* *Luke 9. 58.* *have holes, and the Birds of the air have nests, but the Son of man hath not where* *Luke 8. 1, 2, 3.* *to lay his head:* For he went throughout every City and Village preaching and shewing the glad tidings of the kingdom of God, and these that recei-

ved his Doctrine, and believed on him, such minister unto him of their substance; and Judas carried the bag, and he betrayed him into the hands of the chief priests, the Elders, the Rulers, ~~And~~ and his men of War, who delivered him up to Pilate to be condemned, and to be crucified, and placed a Crown of thorns, and put it on his head, and provided a Crosse, and crucified him upon it, and mocked him, and thrust a Spear in his side, and cast lots for his Garment, and gave him Vinegar to drink; and this was all that they provided for the Son of God; but they did not serve their own so, for the world loves their own, and calls them Master, Master, and sets them at the uppermost room at their feasts, and in the highest seat in their Assemblies, &c.

Neither were the twelve Apostles, nor the seventy Disciples that Christ called, and gave power to, and sent forth to preach the Gospel, maintained neither with first fruits, offerings, tythes, oblations, obventions, &c. for Christ said unto them, Freely ye have received, freely give: Go ye, preach, saying, the Kingdom of heaven is at hand; provide neither Gold nor Silver, nor Brasse in your purses, nor Scrip for your journey; neither two Coats, neither Shoes, nor yet Raves; for the workman is worthy of his meat: And into whatsoever City or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. And he called the twelve, and sent them forth by two and by two, and they went out and preached, that men should repent: Christ said to his Apostles that the workman is worthy of his meat: Now do but take notice, how they were maintained, that Christ sent forth; said he, Into whatsoever City ye enter, and they receive you, eat such things as they set before you; for the workman is worthy of his meat: And said Paul; Have not we power to eat and to drink? Yea, Christ gave them power to eat and to drink such things as was set before them by them that did receive them, they were to eat and to drink. And again, said Christ, Into whatsoever house ye enter, say, Peace be unto this House; And if the Son of Peace be there, your Peace shall rest upon it; and in the same house remain, eating and drinking such things as they give, for the labourer is worthy of his hire, the workman is worthy of his meat: And Jesus said unto the twelve, When I sent you without Purse and Scrip, and Shoes, &c. lacked ye any thing? and they said, Nothing. And again, Christ said unto them, Into whatsoever City ye enter, and they receive you not, go your wayes out into the streets of the same, and say, Even the very dust of your City which cleaveth on us, we will wipe off against you; notwithstanding be ye sure of this, That the Kingdom of God is come nigh unto you. And so likewise they went to go by a house where they would not receive them, nor hear their words; for of such they were not to take any thing of, nor to abide with them to eat nor to drink, for the world was not worthy of them; for the world hated them, because they were not of the world, but of Christ, therefore the Kings of the earth, nor the Rulers, nor the people would not provide for them, neither Personages, Vicarages, Rectories, nor Glebe-lands, nor tythes, nor first fruits, nor offerings, nor oblations, nor obventions, nor hundreds of pounds by the year to maintain them with, but instead thereof they provided swords to slay them with, and prisons to put them in, and whips, and stocks, and Ropes to blow them in death: Now had they been of the Worlds Manners, the world would have provided for them, for the world loves its own, and provides well for them, as

Matth. 10. 5.
10. 14.

Mark 6. 7. 12

12.

Luke 9. 1. 10. 6.

Luke 10. 1. 12

12.

1 Cor. 9. 4. 1.

Luke 23. 35.

1 Cor. 4. 11.

12. 13.

Matth. 10. 33.

34. 35.

1 Thes. 2. 9.

2 Thes. 3. 8. 9.

10.

2 Cor. 11. 25.

26. 27.

Matth. 12. 2. 3.

4. 16. 23. 14

you may see in these our dayes, how the Kings and Rulers of the earth, the Pope and his Adherents have provided for theirs here in England; but as for those that are now come in the Name of the Lord, there are prisons, Dungeons, stocks, whips, palls, stones, threatnings, and fines provided for them, beside beatings, and mockings, and reproaches, and spoiling of their goods: but is this the work of the Magistrate to do, and to suffer to be done? I say nay.

For he that ruleth over men, must be just, ruling in the fear of God; he must be an able man, a man of words, and of a perfect heart, and of good courage, fearing God, having a conscience as our said David, The Spirit of the Lord spake by me, the Rock of *Exod. 28: 31*: Israel spake as with his mouth, and as in my Tongue, the God of Israel said, His that ruleth over men must be just, ruling in the fear of God: And thus the Magistrates ought to be from the highest to the lowest, that ruleth over men, and then shall he be *1 Sam. 23: 2, 3* as the light of the morning when the Sun riseth, even as a morning without clouds, *4. ver.* and as the evening star, shining out of the earth, by the clear shining of the Sun after rain, &c.

Now the work of the Magistrate is:

1. He is to be a protection to them that do well, that is, to such who walk not after the flesh, but after the spirit of God: now they who walk after the spirit of God, are taught by the grace of God to deny all ungodliness and worldly lusts, and likewise to live soberly, peaceably, honestly, righteously, and a god-like life and conversation in this present world; and they who are led by the spirit of God are the sons of God, (and by them is the fruit of the spirit seen, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance) and such are the well-doers that the Magistrate is to be a protection to, for against such there is no law, &c. But the sonnes of Belial shall be all of them as thorns thrust away because they cannot be touched with hands, for the man that shall touch them must be fenced with Iron, and the staff of a Spear, and they shall be utterly burnt in the same place, &c. Therefore

2. The Magistrate is likewise to be a terror to the evil-doers, that is, to such as are lawless, disobedient, unruly, ungodly, unholy, and prophane, murderers, manslaughterers, fighters, quarrellers, whores, whoremongers, adulterers, fornicators, Buggerers, Thieves, Robbers, men-stealers, swearers, cursers, drunkards, lyars, cheaters, false-witnesses, and perjured persons, Idolaters, Witches, amongst whom is hatred, variance, emulation, wrath, strife, seditions, heresies, and these (and whatsoever things else that is contrary to the Law that is holy, just, pure, and good) are the evil doers that the Magistrate is to be a terror to; and for such the law is made, and not for a righteous man; and that Ruler that doth contrary hereunto, bears the sword in vain, &c. *1 Tim. 3: 9, 10.*

3. The Magistrates that ruleth over men, are not to judge for man, but for the Lord, and they are to judge the people at all seasons, with just judgement: He is not to wrest the Law; for if he wrest the Law, he wrests judgement, which he ought not to do, but to judge righteously between every man and his brother, and the stranger that is with him; he is to hear the cause of the poor, as well as the cause of the rich; the small as well as the great: he is not to respect persons in judgement: he is not to countenance a poor man in an evil cause because he is poor; neither is he to countenance a rich

Psal. 3. 9, 10,
11, 12.

A rich man in an evil cause, because of his riches and high titles of honour neither is he to pervert the words of the righteous, whether he be rich or poor. Neither is he to judge for reward, nor to take bribes or gifts, because they blind the eye, and so they cannot see to do just judgement, nor to judge righteously for the Lord betwixt man and man, rich and poor, great and small, &c.

Psal. 82. 1, 3, 4
Dra. 16. 18;
19, 20.

4. The Magistrate that ruleth over man must not accept the person of the wicked, but he is to defend the poor and fatherless, and to do justice for the afflicted and needy, and to deliver the poor and needy, and to rid them out of the wicked speedily: Therefore he is not to be afraid of the fear of man, but to fear the Lord God, and him alone to serve in doing of righteousness and in judging righteously; and he is to follow altogether that which is just, that so he may live and inherit the Land which the Lord God giveth him.

Hear O ye Kings, Rulers and Judges of the earth, the foolish-minded man is unstable in all his ways, he wavereth like a wave of the sea, that is driven with the wind, and tossed to and fro: Therefore let your eye be single, that your whole body may be full of light, that ye may behold the glory of God in the face of Jesus Christ, and so ye may see to do true justice and judgement for the Lord betwixt man and man: but if your eye be evil, your whole body is full of darkness, confusion, and every evil thing, and so no justice nor true judgement is then done by you for the Lord. Be wise therefore O ye Rulers and Judges of the earth, serve the Lord with fear, the fear of the Lord is to depart from iniquity, and the beginning of wisdom: Therefore kiss the Son lest he be angry with you, and when his wrath is kindled ye perish from the right way of truth and judgement: And ye that rule, while ye have time, prison, and rule with diligence, and be not sloathful in your business, but be fervent in spirit, serving the Lord, and meddle not with things that be too high for you, nor with those things which ye ought not to have to do with: Read 1 King 12. 31. & 13. 33, 34. & 16. 30, 31, 32, 33.

In the time of ignorance God winked at many things, but light is now come into the world, and God calls upon all men every where to repent, and would have them come to the knowledge of the truth, that they may be saved: Therefore come out of Babylon my people, come out of Babylon, saith the Lord, and return O Israel, if thou wilt return, return unto the Lord, the only true God, who is light, and in him is no darkness at all; Christ Jesus is the light of the world, he and his Father is one, whose followeth him shall not walk in darkness, but shall have the light of life: He is the light and life of men, and so as many as receive him and believe in his Name, to them he gives power to become the sons of God, and the sons of God are led by the Spirit of God, and the Spirit of God is that into all truth, righteousness and peace: But they who walk in darkness they hate the light, they hate God whose light; they hate Christ who is the light of the world: and the Law is light, and the reproofs of instruction are the way of life: Christ Jesus is the way, the truth and the life, and life of men, he that believeth nor is condemned already because he hath not believed in the Name of the only Begotten Son of God; and this is the condemnation, That light is come into the world, and men love darkness rather than light because their deeds be evil: Every one that doth evil hateth the light, neither cometh he to the light, lest his deed should be reproofed: Whosoever is reproofed, the light makes it manifest; What, know ye not that Christ Jesus the light is in you except ye be reproofed? they reprove know not that Christ is in them; for light abides in darkness, and the darkness comprehends it not; and if the Gospel be

hid, is hid in thine inward parts: neither is there any communion between light and darkness; nor no fellowship hath Christ with Belial: for he that believeth not, is condemned already, because he believeth not in the only begotten Son of God, the light; and the light is the condemnation of all that hate it. The light shines in the heart; Christ he opened their understandings: For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the glory of God in the face of Jesus Christ; whatsoever is reprov'd, the light makes it manifest; that which is reprov'd is sin, and sin is the transgression of the law that is holy, just, pure and good: Now the light makes every transgression of the law manifest; the evil thoughts are made manifest by the light: the evil deeds are made manifest by the light: the evil words the light makes manifest: yea, the light makes manifest and brings to remembrance all things that a man hath done in his life time, and sets his sins in order before him, although they have been done in secret: So that one man cannot reprove another for the thing done in secret: yet there is that in him that makes it manifest to him, and reproveth him for it, which is the light: God is light, Christ is the light of the world, and doth enlighten every man that cometh into the world: The Law is light: and I had not known sin but by the Law: and the Law is written in the heart by the spirit of the living God: Now the same that makes sin manifest, the same reproveth for sin: and this that reproveth of sin, is the spirit of truth, who reproveth the world of sin, of righteousness, and of judgement: God he is a spirit, and he is light: Christ is the light of the world, the last man was made a quickning spirit; the second man is the Lord from Heaven, who was made a quickning spirit: It is the spirit that reproveth the world, or every man in the world of sin; and the same that reproveth of sin, the same condemns for sin: this is the condemnation, that light is come into the world: God sent his Son to condemn sin in the flesh: the condemnation of God is to them that walk after the flesh: For this purpose was the Son of God manifested, that he might destroy the works of the Devil; but there is no condemnation to them that walk after the spirit. Therefore take heed to the light that makes sin manifest: believe in the light, believe in God, for he is light: believe in Christ the light of the world: Know you not that Christ Jesus is in you except you be reprobates? But he that dwelleth in love, dwelleth in God, and God in him: And if we love one another, God dwelleth in us, and his love is perfected in us: Hereby know we that we dwell in him, and he in us, because he hath given us of his spirit: Believe therefore in the light, receive the light, love the light, bring your deeds to the light, that they may be proved whether they be wrought in God; for so as many as receive Christ Jesus the light, and believe in his Name, to them he gives power to become the sons of God, and the sons of God are led by the spirit of God, and the spirit of God leads into all truth: and the spirit teacheth to worship God in spirit and in truth: and hereby know ye the spirit of God, That spirit that confesseth that Jesus Christ is come in the flesh, is of God: and that spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: Therefore hearken to the Lord, and hear what he saith: incline your ear, and hearken to his word that is nigh you in your hearts; hear what the spirit of God saith unto you, who speaketh expressly: Be obedient to the spirit of

God.

God, for there is no condemnation to them who walk after the spirit: for the Law of the spirit of life in Christ Jesus, frees from the law of sinne and death: and it is the grace of God that hath appeared unto all men, that teacheth us to deny ungodliness and worldly lusts, and to live soberly and righteously and godly in this present evil world, and the blood of Jesus Christ cleanseth us from all sin; for he became the Author of eternal salvation unto all that obey him: Therefore minde the light, for they whose minds are stayed upon the Lord, he keeps them in perfect peace: but there is no peace to the wicked, for their minds are out from God, minding earthly things, so that God is not in all their thoughts, therefore the wicked, and all that forget God shall be turned into Hell. Therefore love not the world, nor the things of the world, for he that is a friend of the world, is an enemy to God: for the whole world lies in wickedness, and God is of purer eyes then to behold iniquity: and he that delighteth not in the law of the Lord, takes pleasure in unrighteousness, and he that takes pleasure in unrighteousness, will do no true justice, righteousness nor judgement for the Lord betwixt man and man: Wisdom is profitable to direct, and it is God that gives wisdom: Solomon asked of the Lord, and said: *Give therefore thy servant wisdom, and an understanding heart to judge thy people, that I may discern between good and bad: Who teacheth like God (that giveth Wisdom) that teacheth the Senators wisdom, and he is a wise man, that will be ruled by the Law of God: the fear of the Lord is the beginning of wisdom, and he that is within this, and nurtured by the Law, doth neither righteousness, justice, nor true judgments for the Lord God: Therefore ye Rulers and Judges of the earth, let wisdom guide you, and the spirit of God teach you to serve the Lord, and to judge for him, the people, at all seasons, and see that ye respect not persons in judgement, but hear the cause of the poor as well as the cause of the rich, and rid the afflicted out of the hands of the wicked speedily, and let justice be done speedily upon the evil-doers, and answer the people of the land.*

Concerning their Parish-Ministers, their Houses of high places, falsely called Churches, and tythes, oblations, obventions, &c. as *Isaiah* did the *Midianites* when his son *Gideon* had thrown down the Altar of *Baal*, and cut down the Grove that was by it: *And Isaiah said unto all that stood against him, Will ye plead for Baal? will ye serve him? He that will plead for himself, he put to death while it is yet morning: If he be a God, let him plead for himself, because one hath cast down his Altar, *Judg. 6. 28, 29, 30, 31.**

And so is concluded.